"Carl Sagan once spoke of the need to balance the scientific method with pure, unadulterated wonder. Scott Alan Roberts picks up that mantle by examining the Nephilim, the hybrid offspring of the intercourse between human women and ancient extraterrestrials. If only for just a moment, kick out the props of science and religion and let Scott take you to that place where sometimes the questions tell us far more than the answers."

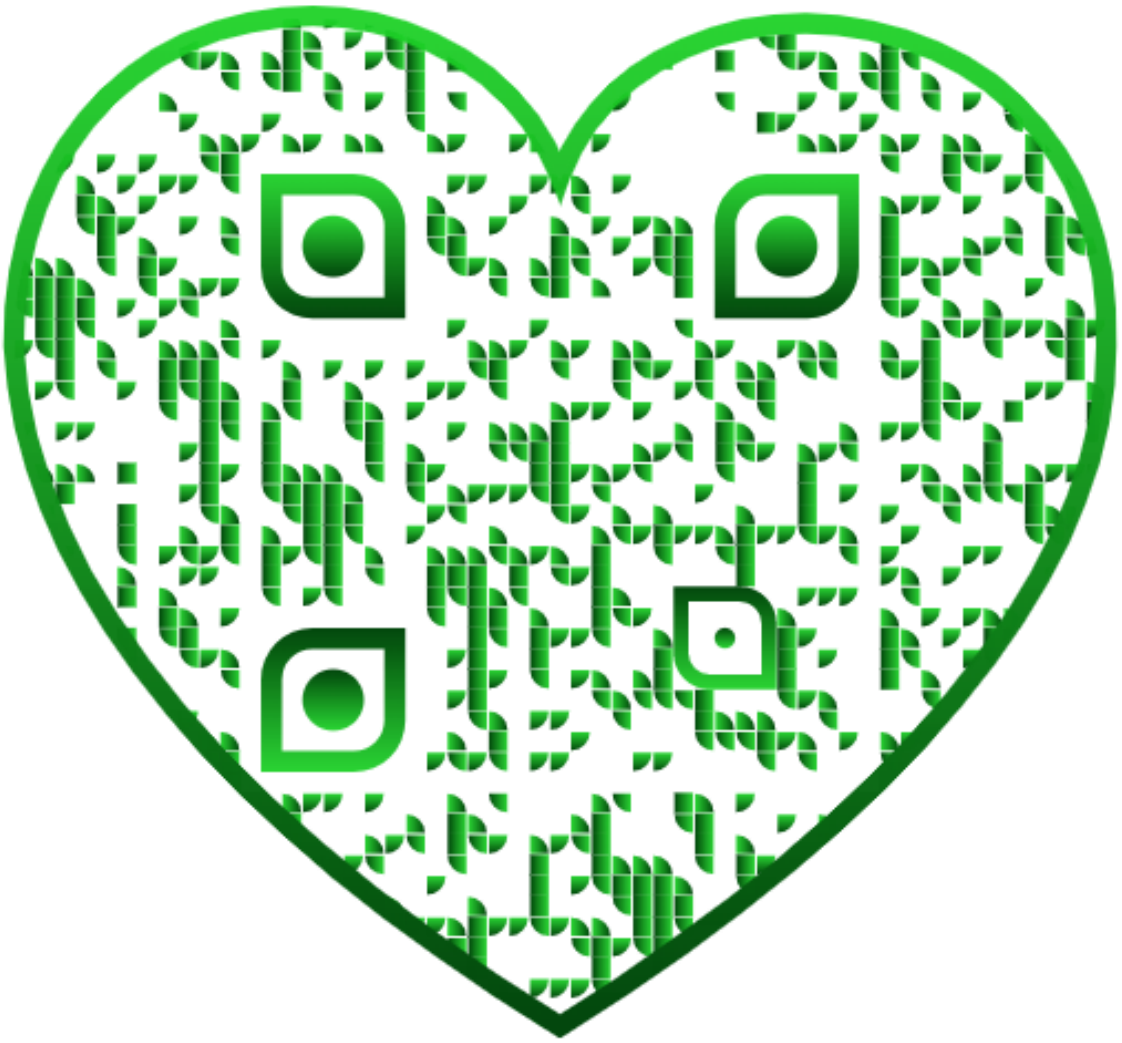
—GEORGE NOORY,
COAST TO COAST AM

THE RISE AND FALL OF THE NEPHILIM

THE UNTOLD STORY OF FALLEN ANGELS, GIANTS ON THE EARTH, AND THEIR EXTRATERRESTRIAL ORIGINS

Scott Alan Roberts

FOREWORD BY CRAIG HINES, AUTHOR OF *GATEWAY OF THE GODS*



The Rise and Fall of the NEPHILIM

The Untold Story of Fallen Angels, Giants on the Earth, and Their Extraterrestrial Origins

SCOTT ALAN ROBERTS

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Foreword

The first drop of water splashed atop his head unexpectedly, causing him to cease his work and glance upward. He wiped the sweat from his brow, his tired eyes struggling to focus on the darkness forming in the heavens above. Another raindrop fell against his skin, and his gaze returned to the ground. His own reflection rippled chaotically across the newly formed puddles at his feet. As a crowd began to gather around him, his trembling hands reached for his tools and collected them into his arms. It was time.

“Is this your lord’s great deluge, Noah, you mad man?” yelled one of the bystanders, inciting the rest of the mob to laugh mockingly amongst themselves.

Suddenly, a loud crack of thunder boomed and cut through the crowd’s licentious laughter. They were instantly silent as uneasiness began to rise up within their guts, much like the pools of water growing beneath their feet.

Noah rushed toward the ark, the anxious voices of his family calling to him from within the wooden structure. His progress was hindered as he trudged through the mud and water. Although his sandal became lodged in the mire, he slipped his foot free and continued to run. He refused to be deterred by the unrelenting shouts and panicking cries of his pursuers. His sons hurried him

aboard and began to draw the large door closed.

From inside, Noah could hear the screams of the people he once called friends—their bloodied fists clawing and thumping against the wooden structure. He rested himself against a support beam, desperately trying to catch his breath. Before long, he collapsed to the floor in a sobbing mess. The cacophony was too horrible to bear and threatened to drive him to madness. Yet he soon found relief as it was drowned out by the pounding of the rain, as though millions of stones were pummeling the rooftop. He wanted to help, but he knew that it was too late for them. It had been too late long before the rains had ever started.

Much like the ripples created by the rainwater in Noah's tale, the events surrounding this epic legend have flowed throughout history and on through the present day. However, just like the natural side effect of such ripples, the crystal-clear images and reflections produced by the still waters of the past have now become distorted and difficult to comprehend. We are expected to make sense of it all, but centuries of repression, persecution, political agendas, wars, and even the mundane activities of the world have washed away the clues and data necessary to bring clarity to the situation.

For example, many people insist that they are familiar with the story of Noah's Ark, but the vast majority of them only know the simplified and largely censored version that they were taught as children. Ancient accounts describing the mating of angelic beings with humans, the birth of their hybrid offspring known as the

Nephilim, and the disastrous consequences of such affairs are, if you will pardon the expression, completely alien to most people. Week after week, the faithful flock to places of worship to hear sermons and receive holy guidance in their lives, yet some of the most significant details or implications of the story are never brought to their attention. Most of these individuals will be happy to tell you about Noah, his family, the construction of the ark, how many of each animal were on-board, and so on; but their enthusiastic countenance will quickly diminish into one of bewilderment at the mere mention of the Nephilim.

"The Nefa-what?"

Exactly.

It is precisely this reason that a book like this needed to be written. If you have never heard of the Nephilim, this book will serve as an excellent introduction to the subject. Even those who are well-versed in the archaic lore of the fallen angels will find some new and interesting information to add to the ever-expanding field of research materials and notes. Scott Roberts is the ideal guide for those who wish to revisit this complex subject, as well as those who are learning about these ideas for the first time.

I first encountered the research of Scott Roberts within the pages of the June 2008 issue of *TAPS Paramagazine* and his article on the antediluvian race of beings known as the Nephilim. Scott's fascination and passion for the topic were evident, and I was

humbled that he cited my book, *Gateway of the Gods* (Numina Media Arts, 2007), as a primary source and recommended reading to his audience. Little did I know that at the same time I was composing a message to thank him for acknowledging my research in his article, he was contemplating if he should contact me. After a few e-mail exchanges and enthusiastic phone calls, a new friendship was born.

Since that time, I have been interviewed on Scott's radio show on several occasions, and even spoke alongside him in collaborative presentations at paranormal conferences. One of Scott's foremost traits is an eagerness to ask questions and to learn, and he is often enthralled by the process of examining and interpreting evidence. He is just as fascinated by the topic now as he was years ago—probably even more so. Beyond that, however, are his willingness and determination to teach and share what he has learned over the years, including all of the ups and downs, pitfalls, and dead-ends that he has encountered. Scott and I may not always agree on certain interpretations or theories, but we both acknowledge and respect that there are not always definitive answers to the questions we pose, and that we are each seeking different pieces of the same puzzle.

Similarly to how my book served as an inspiration and a piece of the puzzle for Scott, it is my wish that you will also find the same excitement and curiosity within the following pages. You may already be holding another piece of the puzzle and not even realize it, only to discover that it finally makes sense after reading *The Rise*

and Fall of the Nephilim. Like Noah, be vigilant and mindful of the ripples. Recognize the patterns and you will find your answers. Together, we may be able to solve the riddle of our past so that we may ultimately fulfill our destiny.

"Square the Circle."

Craig Hines

Author, *Gateway of the Gods*

Pittsburgh, Pennsylvania

www.gatewayofthegods.com

Preface

I have been asked many times by many people what it is exactly that began my journey down this path. I can only answer that is my *insatiable curiosity*.

This book is the culmination of a lifetime's quest to find the answers to the questions that are seemingly unanswerable. It is not, however, exhaustive in its conclusions. It is, rather, a look into what I believe is one of the greatest events in human history, with far-reaching ramifications and only the slightest hint at discovering the answers.

I am sure to get heat for the conclusions I have drawn, as well as the things I have missed or deliberately avoided. But I will ever and always be open to a good debate.

That humanity experienced an interruption in its ancient past is incontrovertible in my mind. The question of extra-terrestrial interference in our genetics and bloodline is most certainly a reality, though something that will be debated in greater halls of academia and bastions of thinking far beyond my scope and attainment.

Although this little book offers my scholarly surmising and educated conclusions, I have also attempted to be deeply honest and wholesomely transparent in opening up to you the reader, my

thoughts, opinions, blatherings, and outright rantings over not only the subject matter, but the philosophies and politically motivated religious trappings I have encountered along the way.

Let me state for the record that I did not set out to offend anyone's religious sensibilities, for I still adhere to the faith in which I was raised and educated. But I have found over the years that there was always some missing element that left so gaping a hole in my theology that it needed to be sought out and addressed, like looking for that missing puzzle piece in the cracks and crevices of the comfortable sofa in the living room.

Yet, though that was the intention of this book, I find that the more I research, study, and root for facts, the more questions come to the surface. It's like driving a shiny new car down an ochery-yellow dirt road on a hot summer day in the country: The farther you drive seeking your destination, the more dust you raise, and soon your luster is completely coated in the fine powder of discovery.

And that is where I stand today. Seeking out the Nephilim has stirred up a great amount of dust, so prep yourself for reading further by putting on your metaphoric safety goggles, lest you allow the dust to settle in your eyes. Read on with an open mind and let the things that might cause you consternation settle into being just a part of the process.

The world as you know it is about to take on a completely

different light. And the story of the Nephilim is much bigger than you may have ever imagined.

Scott Alan Roberts

August 30, 2011

Introduction

As a kid, I spent far too many nights lying atop my mother's garage. With arms folded behind my head, I'd stare into the starry sky, consumed by my childhood fantasies of becoming a starship captain who would "boldly go" into that endless black-seeking new life and new civilizations. Yet, it was more than just growing up a product of pop culture and the science fiction of the 1960s and 70s that fired my curiosities. Something deep inside told me that we were not alone in this infinite stretch of expanding universe, and I longed to know the answers to the age-old questions of "why am I here?" and "where do I come from?" Those questions were probably not as articulated in my mind as they seem when I recount them here and now, but they gnawed at me, just the same, on some primordial, undefined level of my genetic make-up. Within every cognitive, rational human being lies that nebulous unanswered haze that rises to the surface every so often, yearning to have answers. And, yet, most of our lives, we shamble through the years, wholly unaware that those desires smolder deep down inside. We subconsciously suppress any wild, weird notions that there just might be answers beyond the realm of what we think we already know and accept. Human beings walk around this world feeling absolutely unconnected to the greater world and universe around them. As a race, we have forgotten how to make this connectivity,

and this ties into all aspects of how we perceive ourselves, our loved ones, our politics, our jobs and careers, our deities, our personal spiritualities, and our place in the order of things.

Sure, like many kids growing up in America during the late 1960s and '70s, I attended Sunday school and was taught about the Origins of Man from a Genesis-Chapter-One perspective. And for many years of my life, that was the only source point to which I subconsciously hailed. It was as if the stories of creation were settled long ago in that unquestioning little child's understanding of how things work. The curiosities and questions that rose later in life from the mental depths were somehow summarily squashed by the teachings that had been put into my head so many years earlier.

But little did I know—for it was something that was never taught, but always skipped-over, avoided, misinformed, or never mentioned—that the very book from which we dogmatically drew our genesis held secretive, mysterious, encoded messages about origins, visitations and beings not of this world. What was once accepted without question as the mystical, magical, miraculous stuff of ancient biblical stories, suddenly took on a very different perspective once I opened myself to the idea that there was more to those stories than I had been told, and much more brewing beneath the surface of what I had been taught.

Remove yourself, for a moment, to a place somewhere in a more shadowy past, before the days of modern psychological discipline and scientific advance. A time when we, the human race, believed

that our life's fortunes, illnesses, woes, and serendipitous happenstances were firmly rooted in the spiritual and the supernatural. As we evolved our technology and sciences, we learned more and more about the mind and body, universal expansion and entropy, geological tectonics, and the movement of our solar system around a somewhat smallish star that burned in the Milky Way galaxy. Along the way, we dispensed with our reliance on the ethereal, casting aside our need for gods, devils, and every caste of angel, demon and spirit in between. We corporately tuned-out our hearts, and turned our minds to the methodological pragmatic, allowing science and skeptical thought to successfully supplant faith in that great "something-bigger-than-ourselves." Quantifiable Fact became the inevitable surrogate for the misty stuff of myth and legend. And while we may not have totally thrown out the baby with the bath water, we have successfully become a culture that discounts anything that cannot be measured by the scientific method, casting dispersions on experiential faith and even the slightest adherence to anything that smacks of an older spiritual belief system.

The paramount endeavor that occupies most of the recorded history of the human race—after the history of war, that is (which, sadly, seems to be synonymous with the history of mankind)—is the great quest for discovery: the seeking-out of the whos, whats, wheres, whys, and hows of our existence. And yet, while attempting, on that quest, to adhere to strict, quantifiable sources, we have let

go of the Spiritual; the innocuous, insubstantial, airborne flotsam that, when you actually look for it, seems to permeate every facet of being, down to the very spark of life itself.

So, what if the outmoded, outgrown, discarded superstitions—the things of the unseen, unwanted realms—really do have their basis in some sort of truth? What if the superstitious banalities we brushed aside in the broad swath of our skeptical, scientific hand, were truly the evidentiary stuff of things not seen, the substance of a very real universe that dwelt and operated just below the surface of the visible, tangible world around us? What if there truly exists a viable, legitimate source code that, at times, finds its way through the barrier that divides the diaphanous from the substantive? What if science ain't the end-all, be-all of this universe, and we really are surrounded by forces of good, evil, light, and dark? What if there really are living, vibrant beings who dwell and function beyond the veil of the dimension of the here and now?

Nearly every ancient culture has in its annals, mythological tales of supernatural beings who came to the earth for the purpose of intermingling with human beings. And out of these early encounters came the many subsequent accounts of an ancient universal flood imposed by a god or superior being for the purpose of wiping-out the offspring created by the supernatural intercourse between these beings and humans. In the ancient, pan-cultural understanding, these beings are referred to as angels, demons, spirits—and even gods. The question that begs to be asked is: were they actually part

of some spiritual hierarchy of angelic and demonic beings, or were they only labeled as such for lack of a better understanding? Are we seeing the experiential contact of humans with angelics and demonics, or are these supernatural descriptors the only mode of illustrative labeling that ancient man had for understanding who and what they encountered and experienced? Were there supernatural beings who descended and cohabited with humans, bequeathing an offspring of giants—as many cultures purport—or is there a physical, extraterrestrial connection? Was there a doorway opened from another dimensional reality through which beings—who could be described by ancient man as nothing less than angelic or god-like—visited this dimensional plane?

In some of the apocryphal, non-canonical writings—those books excluded from biblical scripture by the Council of Nicea during the reign of Constantine in 325 CE.—we are told of a group of beings known as the "Watchers," who "orbited" the earth with the divine mandate of "watching over" mankind, but who also desired to take on the self-imposed task of descending to the earth to teach certain skills to human beings, ultimately resulting in a cohabitation and sexual intermingling. The result was a race of god-like progeny called the *Nephilim*.

The word *Nephilim* finds its source in biblical scriptures, both canonical and non-canonical, and that is why the study in this book will focus on those texts, at least as a starting point. "There were giants in the earth in those days, and also afterward," so says the

biblical Book of Genesis, “when the sons of God looked upon the daughters of men and found them fair, and took of them wives as they chose.” The bequeathed descendents became “the mighty men of old, the men of renown.” The literal translation of this passage reads something like: “The Watchers came and took human wives for themselves, as many as they wanted. Their children were the Nephilim of old, the giants.” The accounts of these beings can also be found in the Books of Jasher, Jubilees, and the more recently discovered Dead Sea Scrolls, *The Book of Giants*. The ancient Irish wrote of giant, shining gods called the *Tuatha de Danaan* who later became the Elven Folk of lore and Celtic mythology. The Middle Eastern and Mesopotamian cultures have the *Anakim (Anunna/Anunnaki), and Rephaim*—along with other beings and races described as having descended from giant Nephilim forebears. The Norse mythologies make reference to *Niflheim*, the underworld ruled by the goddess, *Hel*. The Hindu Vedas and Puranas tell of an antediluvian (pre-flood) giant-god, *Daitya* and the race of giant *Andanari*. Native American cultures speak of highly elusive giant, hairy, big-footed creatures that roam the American forests—just as Tibetan mountain peoples tell age-old tales of similar, equally elusive giant creatures in the Himalayas. The Greeks have their *Titans* and the ancient Sumerians have their flood epic of *Gilgamesh*, the giant half-god half-man. While these peoples, religions and cultures are widely diverse, their giant and flood mythologies, pictographs and folklore all seem to have common, historical linkages. In the pages ahead, we will explore these varied accounts

and mythologies, drawing the obvious—and not-so-obvious—connections and similarities.

If, like me, you attended Sunday school as a kid, we were taught that God sent a great, universal flood to the earth to wipe out the "wickedness of mankind," sparing only one righteous man and his family along with pairs of every animal on earth, and seven of the ritually clean ones. They all took refuge in a great barge for some 120 days, waiting out the deluge and the receding of the waters. This same story is told in these many other ancient records, with varying plot twists and a different cast of characters. But common to nearly all stories is the root account of extra-terrestrial *("extra"—from without; "terrestrial"—of this earth)* beings who descended to the earth for the purpose of intermingling with humans, and having children with them. And common to most ancient accounts is the wrath of a superior being who wages "judgment" on the earth in an attempt to destroy the hybrid descendents as a result—seemingly to no avail, as they are mentioned as being *"in the earth in those days, and also afterward."*

Cultural traditions from all around the world have myths and legends telling of angelic beings who descended to the earth and interacted with human beings, ushering in some sort of cataclysmic, worldwide destruction of humanity that left scant few survivors. When analysis of the languages used in the various accounts is compared, blatantly similar facts emerge, revealing a commonality between the varied cultural tales, substantiating a corporate mythos:

flesh and blood beings who were revered as gods, interacted with humanity in the most intimate of ways.

While there is a lack of scientifically repeatable evidence, there exists a sum of recorded history combined with diverse extant religious texts that comprise a broader picture of antediluvian races and events. Because these things cannot be quantified by the standards of the scientific method, do the plethora of ancient accounts establish any sort of verifiable proof of a crossover between inter-dimensional or interplanetary races? I believe yes, and that is what I will address in the pages of this book. While the data is not repeatable for scientific experimentation, the historical annals speak loudly and clearly. When there exist such localized myths in geographical regions, repeated by other localized myths in other, far away geographical regions, over and over again, there is a certain scientific methodology at play. There is a message revealed.

Almost more importantly than the physical, textual references and evidences are the spiritual implications that can be drawn. Beyond the accounts of giant beings and extraterrestrial intercourses with humans, we have the spirituality of the matter, spanning the gaps between dogmatic theologies and firmly held systematic beliefs, spawning a broader interconnectivity between religions, cultures, and spiritualities. It is my personal belief that there is much more to discover than has been revealed, and the more we hypothesize, ponder, explore, research, study, and meditate on this wide array of

scriptures, facts, folklore, stories, and writings, the more we engage in a responsible dissecting and evaluation of the living, breathing existence of these beings.

Now, you may well ask what qualifications and credentials I possess to write of such things with any modicum of authority. I could hold up my years of incomplete, degreeless education in Bible College and Masters program in seminary as sources for much of what I learned about biblical scripture, but as I have alluded to previously, that education simply left me wondering *more* about the things I had *not* been taught. If exploration and discovery is at the core of every heart and mind, then seeking out the answers by means of personal study and research is what I am presenting here in this book. We are *all* scholars, and we *all* bear a responsibility of rooting out the facts and seeking truth. While this book certainly should never, ever be held up as a quotable resource for universal truth on these matters, it is one man's attempt to find answers that do not simply and blindly follow the dictates of a single belief system. While this effort may represent my early years of speculative imaginings, rounded off by more years of education and scholarly research, I would call this a work of my heart as opposed to a scholarly tome that will be held as *the* absolute authority on the topics contained herein. I have many more questions than I have answers, but these pages represent honest, educated research that will—hopefully—lead you down a path to your own conclusions and discoveries.

There is so much more out there than what we have been taught. There is so much more out there to discover, uncover, and seek-out.

And then, there is that still, small voice.

My friend, Craig Hines, author of *Gateway of the Gods*, made reference in his book to a "small, quiet voice" that had been speaking to him—not audibly, but deep in his subconscious—telling him to "square the circle." Like Craig, I have struggled with seeking and finding the answers to questions that delve much deeper than what seems to be lying on the surface. My entire life I have known that there is something lying just beyond the borders of the familiar, reaching far beyond systematic theologies and entrenched dogmas. Before we ever met face-to-face, I found in Craig, through the vehicle of his writing, an able, unwitting ally in my quest to make the square peg of my quest fit into the round hole of the universe.

There is an Old Testament passage where the prophet Elijah, desiring to have a face-to-face encounter with God, is shown a phenomenal sequence of divine events passing by him as he is standing in the cleft of a rock face: wind, earthquake, and fire. The noise of theophany is overwhelming, but it is only with the palpable quiet of the aftermath that God spoke in the sound of sheer silence. It is that same stunning silence, that "still small voice" that has whispered in both Craig's ears and my own. When you experience the calm stillness of an almost revelatory realization that the seemingly random dots connect, a complete picture starts to materialize and come into full view. As a result, both Craig and I

have, in a sense, stumbled upon the conclusion that we have been asked to "square the circle"—something Craig reminded me of in his private, hand-written note on the title page of *Gateway of the Gods*, the copy of his book he gave to me.

For most of my life, I have insisted that as much as we live and dwell in a natural world, we live and dwell in a supernatural one. The natural and Supernatural are one-in-the-same, and do not exist and function independently of each other. In fact, there is no "supernatural." There is only the living, breathing, substantive world and universe around us, that ebbs and flows in it's own mysterious ways. For me, this book is all about coming to terms with the religious efforts of man to explain the misunderstood, and find a better understanding about the things we thought we once knew all there was to know about. *Squaring the circle* is my realization that all things are connected, all religions are connected, all spiritualities are connected in a great web of understanding what and who we are, where we are going, and how we are supposed to get there. I want this book to stand as another effort in attaining that equation, and there may even be theories put forward in these pages that cause you to wince in pause as you attempt to assimilate the information and conclusions offered.

Ancient mankind was visited by beings of another dimension, or from a distant star, who intermingled, seeded, receded, and in some cases reemerged in their interaction with the human race. There are remnants and evidences all over the world in every culture, all one

need do is look. Ancient biblical and apocryphal texts tell us that the Nephilim “were on the earth in those days, and also afterward…” And “as it was in the days of Noah, so shall it be [in the end times].”

So sit back in your favorite reading chair, grab your itty-bitty book light. Devour, absorb, and cogitate. Agree or disagree. Above all else, examine and dissect the materials in this book by going to that place where the trappings of societal sterility cannot reach your desire to see things with “older” eyes. Discard what you think you know and see the world and universe around you with a fresher-yet-ancient, un jaded view. Draw your conclusions based on an openness to know, rather than allow current thought to dictate where you take your beliefs. Ask questions and seek the answers to those questions. Enjoy and ask yourself how *you* can find a way to *square the circle*.

chapter 1
Science Almighty

> "Science is built up of facts, as a house is built of stones; but an accumulation of facts is no more a science than a heap of stones is a house."
>
> —Henri Poincaré,
> *Science and Hypothesis*, 1905

> "I spent a lot of time at age eight experimenting… commanding stones to levitate: 'esir, enots.' It never worked. I blamed my pronunciation."
>
> —Carl Sagan

So, I have this pile of stones, each one representing a scientific fact that could be used to build a solid foundation for what I'll call the "House of the Origins of Humanity." Yet, they remain in an unstructured heap, because-although each stone may be individually factual, they can be loosely mortared together only by hypothesis, built on the presupposition that humans evolved from lesser forms of primates, who in turn evolved from emergent aquatic species, who themselves evolved from primordial slime. Though these individual facts may indeed comprise my pile of stones, they cannot construct an unshakeable foundation, for they lack concrete coherence. So the

house remains in the architectural phase. We know where we want to put the stones; we just are not yet sure how they all fit together.

Science, as we know it, is defined as a branch of knowledge or study of the physical or material world, dealing with a body of facts and/or truths systematically arranged, showing the operation of general laws gained through observation and experimentation, reflecting a precise application of said fact and/or principles. Science is also the observation, identification, description, experimental investigation, and theoretical explanation of phenomena, restricted to a class of natural phenomena.

Although science is continually uncovering facts as to variant species that on a hypothetical level demonstrate a mutation within the species, they still lack that definitive link that results in an exclamation of "Eureka!"

This does not nullify the facts—that metaphoric pile of stones—but it certainly wreaks havoc with the proposed hypothesis.

To continue following my House of Humanity construct: Science has proven that there are five characteristics that separate man from other hominoids: a large neocortex, bipedality, reduced anterior dentition with molar dominance, material culture, and unique sexual and reproductive behavior.[1] Science has yet to demonstrate that the discovered variants are actual linkages within the Human species. All we know with certainty is that scientists have uncovered numerous forms of fossilized prehistoric skeletal remains, leading

them to conclude that they are substantiating the line of human evolutionary ascendancy, albeit with many gaps in the progression, and therefore no real linkages. But they are pretty damned sure that they are correct in their hypothesis.

What science and its practitioners have demonstrated is that fossils exist that provide incontrovertible evidence that various hominid species walked the earth in our primordial past. What they have *hypothesized* is that they are all linked to human evolution. Even the DNA findings at best are interpolated from what scientists *think* maybe appears to be sort of connected to human DNA. They make the stretch to linkage based solely on the educated "hope" that it is "probably so," despite not having evidence to make it so without a shadow of a doubt. And isn't that the very same way religious believers cling to their particular version of God?

Science has a love affair with itself. It loves to puff out its chest and declare for itself (as do many religions), yet with the last 150 years of research since Darwin's *Origin of Species* (1859), their accumulated facts have still not gotten them past their original leaping-off point—their educated guess that all these finds are somehow linked, demonstrating an unbroken chain of evolutionary mutation resulting in modern man.

Although science has made great advances in the quest for the identification of linkages in the line of human evolution, science has also been forced to make quantum leaps of faith in order to adhere to pre-established hypotheses. Of course, members of the scientific

community wouldn't call it *faith*, but that is the practical outcome.

In a very real sense, science (and I use the term *science* here as representative of the accumulated collective of thought, hypotheses, research, and conclusion embodied in a single entity/word) rose up to find and identify fact, and has established its own "truth" in a sometimes-overt, sometimes-unwitting desire to do an "end run" around spiritual and religious belief. Spirituality existed long before established science, but somewhere at the very roots of understanding, science kicked in as soon as someone raised his or her head and said, *"Hmmm. I know the stars are the placental remains of the Great Goddess in the sky birthing the sun and moon. But…is that just a story, or is there something more…?"*

The Great Conflict: Science vs. Religion vs. Science vs. Faith

A conflict has existed between science and spirituality—reason versus faith—since the beginning of recorded history, and it seems as if that fight will continue until time itself ends. For many in the scientific fields, there is a need to eradicate all that is not fact, including faith-based spirituality or its organized religious practices, as well as a denial—at least on an intellectual level—that there is some powerful, divine creative force at play in the universe.

According to evolutionary biologist Richard Dawkins, scientists never need to rely on faith, at least "not in the sense of faith as meaning belief in something for which there is no evidence."[2]

Dawkins, being a self-acclaimed atheist, says that any expression of "faith," on his part, is based upon his confidence in the scientific method alone. In agreement with Dawkins is pop cultural skeptical icon James Randi, who by trade is a stage magician and scientific skeptic. He has made a notable name for himself out of debunking the paranormal and the pseudo-scientific—which is not in and of itself a bad thing. Randi says, when hailing to his experience of being tossed out of Sunday school as a kid, "I am an atheist, tried and true."[3] Since then he has dedicated his life and career to finding ways to prove that science is the end-all and be-all when it comes to the great controversies surrounding the big questions of faith, religion, and the great mysterious unknowns of life and the universe.

Carl Sagan's credo, which has become the broadly adopted Skeptic's Credo, states that "extraordinary claims require extraordinary evidence."[4] In that mantra, agenda-driven skeptical scientists have eradicated the need for any sort of faith-based belief, save that of their own exponential leaps of faith in science and the scientific method, as earlier demonstrated with the inability to find and establish the "missing link." These very same skeptics will on one hand revile faith, religion, and spirituality as outmoded and lacking in reason, while on the other hand accept as fact the presuppositions and as-of-yet unproven theories of things such as evolutionary ascendancy. In a very real sense, the scientist and dyed-in-the-wool atheistic skeptic have, in decrying faith, established

Scientific Skepticism as the new surrogate for faith, and in its own rationale unwittingly declared itself the New Religion.

The definition of religion is:

1. A set of beliefs concerning the cause, nature, and purpose of the universe, especially when considered as the creation of a superhuman agency or agencies, usually involving devotional and ritual observances, and often containing a code governing the conduct of human affairs with a strong emphasis on practice.
2. A specific fundamental set of beliefs and practices generally agreed upon by a number of persons, sects or collectives.
3. The body of persons adhering to a particular set of beliefs and practices: a world council of religions.
4. The life or state of a monk, nun, etc.: to enter religion.
5. The practice of religious beliefs; ritual observance of faith.
6. Something one believes in and follows devotedly; a point or matter of ethics or conscience: to make a religion of fighting prejudice.
7. Archaic. Religious rites.
8. Archaic. Strict faithfulness; devotion: a religion to one's vow.[5]

There is cause and nature recognized by the scientific community, and a devoutly strict adherence to its "religious" practice, but they seem to collectively come up short when it comes to acknowledging a spiritual point-of-view, and they collide in epic proportions with

spirituality and religion altogether. The true skeptical and scientific mindset should more appropriately recognize the "unknown" quantity underlying religion as an *undiscovered country*, and rather than eliminate it altogether from discourse and acceptance, place it more aptly in the category of "things we don't know for sure." The scientific community, in aggressively attempting to eliminate—or at the very least diminish—the role of spirituality and religion from the playing field, have in a very real sense established themselves as the authority on all things unverifiable. Dawkins, again, labels religion as "trash," and in so doing, elevates himself and his scientific colleagues to the status of "secular gods." When religion is deposed by a conflicting mindset, that mindset then promotes itself to the lofty echelon of God's Surrogate.

The Church of Skeptic

I have a friend who is a Skeptic, a true believer in science and skepticism; a Michael Shermer devotee. I have seen this friend during the last 20 years evolve (or "devolve," depending on how you see things) from a Roman Catholic to a die-hard skeptical atheist, so much so that I now, amicably, refer to him as a "reverend in the Church of Skeptic." He bristles at this moniker, yet takes it in the lighthearted fashion in which it is delivered; at the same time, he is also representative of the brand of skeptic who has less true questioning than he does unwitting cynicism. And let it be said for the record that I, too, have a skeptical mind, but my skepticism has not crossed over the boundary into arrogant adherence to only the

things I can prove by means of the scientific method. Science and Skepticism, too, need to be tempered by an attitude of wanting to discover, learn, grow, and know, not a leaping-off point of absolute denial of anything outside the realm of provable science.

"The threats to human dignity and integrity are being ramped up to extraordinary levels of stress, when what we most need is wisdom," says Yale computer guru David Gelernter,[6] decrying the dangerous trend of know-it-all scientists promulgating the idea that "religion and spirituality are trash." What we are seeing trended more and more is that wisdom, moral seriousness, and adherence to religion and spirituality are coming under grave and perpetual attack, and more often by the people who are prominent figures in the scientific community. Crusading atheism combined with an aggressive desire to secularize the world through the funnel of science and skeptical thought has become a major hurdle to accepting the fact that not all things are measurable by the scientific method.

The first step needed in order to help science and faith find common ground is a starting point of admitting our absolute ignorance. We know nothing. None of us, with all our glorified sciences and metaphysical mumbo-jumbos, really know anything at all. We have experienced only the tip of the iceberg when it comes to the physical workings of our universe, and we need to constantly question and test and discover, then question and test to discover more. This process is what separates those who would remain in self-

imposed make-believe worlds, from those who would be seekers of fact and truth.

Eugenie Scott, the director for the National Center of Science Education, was asked a question about whether science could ever prove or disprove God's existence. With a wry smile, she said, "Well, we don't exactly have a 'God-ometer,' do we?" And she went on to express that she was highly skeptical that such a device could ever be conceived, let alone manufactured. We don't, and probably never will have a test or device that could measure that sort of information.[7]

Some things are simply unquantifiable. This doesn't mean such things don't exist; it just means that there are some things that we may never know for sure. As appealing as it would be to assert with 100-percent certainly that God exists, we simply cannot. The existence of God is something that can only be accepted by faith—not blind faith, but a faith that recognizes there are some veils that cannot be pierced. The scientific method can only take us so far, and that explanation will only ever leave us dissatisfied. But, then again, we can never be satisfied until we reach that unknown point.

So, to debase belief in the divine and the unexplained mysteries that surround us simply because they are not definable by science, is to display utter arrogance at best and total stupidity at worst. Science, without the understanding of how everything loops together with faith and spirituality, is only half the picture.

And then there's the other side of the equation. Pope John Paul II, in an address to the Pontifical Academy of Sciences in Rome, declared on October 27, 1996, his acceptance of evolution as a fact of nature, noting that he believed there was no real war between science and religion. He said, in part, "Consideration of the method used in diverse orders of knowledge allows for the concordance of two points of view which seem irreconcilable. The sciences of observation describe and measure with ever greater precision the multiple manifestations of life…while theology extracts…the final meaning according to the Creator's design."[8] Christians and the Religious Right reacted angrily to the Pope's statements, and Henry Morris, president emeritus of the Institute for Creation Research responded, "The pope is just an influential person; he's not a scientist. There is no scientific evidence for evolution. All the real solid evidence supports creation."[9]

And so the battle wages on between mindsets, ideologies, science, and religious points of view.

But what about myth and legend? The human race bears the scars of ancient interruption. Science observes the details, but does little to recognize the random elements that lie outside the realm of the observable and testable. Spirituality opens the door to usher in any whacked-out theory or belief, as long as the person expressing the theory is sincere about his or her faith. One allows for the possibilities, while the other closes the door to anything that is unquantifiable or improbable by the scientific method.

True science is *nothing* more than us catching up to what we already naturally know and understand on a spiritual level. That level of understanding is not outside our grasp. We simply have to be unafraid to reach for it.

In his book *The Demon Haunted World*, Carl Sagan spoke of the two things instilled in him from a very early age: "My parents … in introducing me simultaneously to *skepticism* and *wonder* … taught me the two uneasily cohabitating modes of thought that are central to the scientific method."[10]

Be scientific. Be skeptical. Be religious. Be spiritual. But never lose touch with the wonder that is beyond our finite ability to quantify that which is unquantifiable.

The Sons of God descended from the heavens and intermingled with the daughters of humans, taking whomever they chose, and the women conceived and bore children. Myth? Superstition? Religious folly? Scientific fact? Let's move on to see how all of these blend in the stew pot of ancient history, contemporary experience, and the application of scientific methodology.

> "A knowledge of the existence of something we cannot penetrate, of the manifestations of the profoundest reason and the most radiant beauty—it is this knowledge and this emotion that constitute the truly religious attitude; in this sense, and in this alone, I am a deeply religious man."

—Albert Einstein

“Enlightenment is not imagining figures of light,
but making the darkness conscious.”

—Carl Jung

chapter 2
Who's Your Daddy? From Elohim to Nephilim

> "A rose by any other name would smell as sweet."
>
> —William Shakespeare

> "Then God said, 'Let us make humankind in our image, after our likeness, so they may rule over the fish of the sea and the birds of the air, over the cattle, and over all the earth, and over all the creatures that move on the earth.'"
>
> —Genesis 1:26

The Nephilim (Hebrew: לִיפְנ) have spawned myriad cultural mythologies, appearing in variant forms and by various names throughout the annals of ancient historical and religious texts, from the offspring of the Sons of God to the bright, shining Tuatha de Danaan of the ancient Celts, from Gilgamesh of Uruk to the Bigfoot of Native American lore. Ranging from the religious to the ufological, the Nephilim seem to defy reasonable explanation except within two basic trains of thought: the metaphysical, which is open to many various forms of spirituality and religious explanations, and the scientific, which may not wholly deny the existence of the spiritual, but will most likely not allow for the incorporation of such

wondrous folly in making a determination of veracity.

On the spiritual/metaphysical track it is easy to accept non-scientific accounts of spirit beings, angelics, and demonics when attempting to comprehend the existence of a race that "descended from the heavens" and cohabited with human women. It's even easier to believe when you consider the many accounts of demonically intrusive sexual encounters, not to mention similar tales of alien abductions and impregnations. But these sorts of explanations describe interactions that comprise a speculative mix of religion, spirituality, and meta-science—and many times a sort of parapsychology—that is open to the possibilities of things beyond veils that are seemingly impossible to pierce by the finite mind and the study of science. Yet, even a more scientific approach, when it is not wholly dismissive of the entire notion of the Nephilim, while seeking out non-religious facts, sometimes yields just as fantastical an understanding.

No matter which path you allow to dictate your train of thought, it is simple historical fact that the Nephilim, in their various forms, permeate the writings of ancient civilizations on a nearly pan-cultural basis. And no matter whether you follow a spiritual, metaphysical, parapsychological, or scientific track, one fact stands firm: The very name of these mythical beings finds its source in the Old Testament faith writings of the Book of Genesis, with the Hebrew word *Nephilim*. In that source book, the Nephilim themselves are said to be the hybrid offspring of the "Sons of God," or, as the

Hebrew calls them, the *bene haElohim*—the Watchers of the apocryphal book of Enoch, whose pages include accounts of the Nephilim that parallel and even amplify the scant details that appear in the Book of Genesis, leading many to believe that the two accounts were based in the same source. These so-called Sons of God were, in turn, bequeathed/birthed/created by *Elohim*, the Hebrew name given to God so many thousands of times in the Jewish books of faith and law. So, in seeking out this mythical race, the big question is this: Do we define the Nephilim by spiritual texts and a faith-based understanding, or are there explanations that fall outside the realm of spirituality, despite finding the name source-point only within the scriptures of Jewish spiritual literature? Larger yet, is this question: Are the two trains of thought actually one in the same? Either the religious definitions are accurate, or the ancients simply defined these mythic beings in the only terms they could understand: those that fell within their finite realm of spiritual comprehension of how the universe worked, while at the same time upholding a monotheistic belief in God and his created caste of spirit beings.

Now, I am not going to suggest that the Book of Genesis is not factual. Nor will I suggest that the God of the Bible is not who the writers of those books say He is. I will, however, state emphatically that the Bible is a book of faith, governed by the dictates of a faith-based spirituality, thus rendering its facts the products of not only a faith-based culture, but a theocratic one.

For the purposes of scholarly integrity, I have chosen—as a

leaping-off point—to examine first, the Hebrew source of the word Nephilim—לִיפְנ—and to do that, we have to take the whole thing back a notch further to the headwaters of the source point: the Hebrew scriptures. If the Nephilim are the mythical offspring of the Sons of God—the *bene haElohim*—then who is the Father? Who is this Elohim that bequeathed them?

God Among Many Gods

When I first learned that one of the most common names for God was a plurality, I began to question the way I thought about much of what I had been taught about the Bible. And by "plurality," I don't mean the triune manifestations of the Godhead: Father, Son, and Holy Ghost (in other words: the Trinity). I am referring to the Old Testament name *Elohim*—מיהלא—who is said to have bequeathed the *bene-haElohim*—מיהלאה ינב,, the Sons of God—who then had intercourse with human women and gave birth to the hybridic race of Nephilim.

More than 2,500 times in the Old Testament, the Hebrew word used in reference to the name of God is *Elohim*. Interestingly enough, the word is not a mere name alone, but it is also a descriptor, in that it details physical attributes of the Hebrew God, also known as Yahweh [Jehovah]. The word *Elohim*, itself, denotes plurality, specifically "more than two." But it is also most commonly used in the Hebrew texts only in conjunction with a singular verb or adjective, which can sometimes indicate a singular, individual God

with a plurality of vast and many powers, depending on the context of the passage wherein it is found. There is also the argument that *Elohim* is a statement of the *Hashalush HaKadosh*, or the Trinity, despite the fact that there is no indicated number limiting the plurality of *Elohim* to "three." Anti-Trinitarians would tell you that the term *Elohim* suggests only the multiplicity of power and majesty, as opposed to suggesting the word indicates a plurality of beings or multiplicity of entities individually combined into a collective, singular God. The word *Elohim* is also used as a collective plural reference to the many denounced false gods and idols throughout the Old Testament.

The literal translation of the word *Elohim* is "God of Many Gods," more simply: "God of Gods." But to render this as a wholly polytheistic term would fly in the face of how Judaism's staunchest scholars would interpret the word. No higher authority on the Hebrew language can be found than the great Hebrew scholar Wilhelm Gesenius. He wrote that the plural nature of *Elohim* was for the purpose of intensification, and was related to the plural of majesty and used for amplification. Gesenius states that "the language has entirely rejected the idea of numerical plurality in Elohim (whenever it denotes one God) and is proved especially by its being almost invariably joined with a singular attribute."[1]

> "That the language has entirely rejected the idea of numerical plurality in אֱלֹהִים (whenever it denotes one God), is proved especially by its being almost

> invariably
> joined with a singular attribute (cf. § 132 h), e.g.
> אֱלֹהִים צַדִּיק 710, &c. Hence אֱלֹהִים may have been
> used originally not only as a numerical but also as
> an
> abstract plural (corresponding to the Latin numen,
> and
> our Godhead), and, like other abstracts of the same
> kind, have been transferred to a concrete single god
> (even of the heathen)."[2]

In other words, although it is very tempting to extrapolate from the word *Elohim* a definition that renders it literally as "God of Many Gods," it is more likely than not that in the Old Testament, a Jewish book of faith, it would be wholly inconsistent with the Jewish religion to present their God as anything but a singular, individual, monotheistic deity. To render the word *Elohim* as signifying that the Jews held to a polytheistic expression of God, would simply fly in the face of their entire monotheistic belief system.

Though certainly debated, the name *Elohim* (most probably) has to do with the first God-encounter that humans experienced,[3] at least within the Hebraic Jewish mindset. Those initial experiences produced awe or fear for the multiple powers of nature, as is reflected in the Old Testament where the word *Elohim* is used for God Himself. But it is also used for the complete plurality of so-called idolatrous gods, the wooden and stone images that people

worshipped in their homes and village localities. *Elohim* is even used to mean “angels” and “judges.”

In the final analysis, the name *Elohim* has something to do with powers: The Powers That Be; The Many Powered; Power and Majesty. In the traditional Jewish view, *Elohim* is the Name of God as the Creator and Judge of the universe. In Exodus 3:6, the plural name of *Elohim* is modified by its singular personal pronouns, said to be spoken by God in the first person:

> “The Holy One, Blessed be He, said to those, ‘You want to know my name? I am called according to my actions. When I judge the creatures I am Elohim, and when I have mercy with My world, I am named YHWH (Jehovah)….’”
>
> (Exodus 3:6)

Yet, the Hebrew word *Elohim* does, without question, signify a plurality. Deciding whether or not that plurality indicates “more than one God” versus “many powers and amplified majesty” is where the debate starts and ends. When one usage of the word is said to mean a singular God with a vast array of powers, and another translation of the word indicates a plurality and/or vast array of idols and “false gods,” you see the inherent conflict and subsequent confusion. However, as we talked about earlier, it is all about context and the usage of the word as it is modified by the

surrounding verbs and adjectives.

> "In the beginning, God ("Elohim"—plural) created ("bara"—singular) the heavens and the earth."
>
> (Genesis 1:1)

Is the word *Elohim* being used in this context a demonstration of the creative power of God representing the volitional act of a divine collective of many gods engaging in the act of the first creation? Is it a singular entity representing many gods? Or is it the God of Vast and Many Powers doing the creating? You could argue that the act of creation is being done by a singular representation of *Elohim*, or, if you take it outside the religious mindset of the author of Genesis, you could interpret the language as meaning the creative act performed by a vast host of many gods embodied in the singular *Elohim*. However, you would have to consider the point-of-view of the author of the Book of Genesis: Moses, so says Jewish tradition (and I believe there is no reason to doubt this fact, as I will demonstrate in the following chapter on Moses and the 18th Dynasty of Egypt). Moses was the great "Law Giver" of the Hebrews, establishing the Ten Commandments, whose very first mandate in the first commandment was, *"I am the Lord your God who brought you out of the land of Egypt, from the house of slavery. You shall have no other gods before Me."* Should the emphasis of this commandment be placed on the person of the singular *Elohim* who commands that "nothing" should be put before him in the act of

worship? Or should the emphasis be on the “other gods,” interpolating that other gods exist, but Jehovah God is the one who is demanding your worship if you are to follow him, alone? Or is it simply metaphoric language?

> “Then God (Elohim) said, ‘Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.’”

(Genesis 1:26)

Is God, in this passage, referring to Himself in the third person, much as would an earthly monarch when speaking of the vast powers he or she holds in sway over his or her subjects? Or is this an example of a plurality of gods speaking as a singular entity?

The examples could go on to a point of trivial exhaustion, as there are more than 2,500 of them throughout the Old Testament. So let us (plural) bring (singular) our (plural) examination (singular) of the word *Elohim* (plural) to a conclusion, putting it in context with our entire subject matter, the Nephilim:

The source of the word *Nephilim* is found only in ancient Jewish religious writings, including the Bible’s Old Testament Books of Moses, the apocryphal book Book of Enoch, and a few other scant biblical and non-biblical references. Whether you like it or not, the Judeo-Christian books of faith are teh absolute source point for the

word itself. That is not to say that there are not dozens of other ancient cultures (see Chapter 4) that record accounts of the same beings under different labels and names. But for the sake of going to the source of the most commonly understood and used word for these beings, the Nephilim are sourced in Jewish scriptures. According to Genesis, it was *Elohim* who gave birth to or created beings known as the Watchers (according to Enoch), who are called the Sons of God *(bene haElohim)* in Genesis Chapter 6. It is said that these Sons of God descended to the earth and cohabited with human women, producing offspring called the Nephilim. Bing. Bang. Boom.

But we still have one intermediate step to look at before getting to the Nephilim themselves—namely, their unearthly lineage, the one half of their cross-bred parentage: the *bene haElohim*, or the Sons of God.

The Sons of God

Now that we have examined the plurality of the name *Elohim*, and the presentation of the Jewish concept that it meant (more likely than not) a singular God with vast majesty and possessing of many powers, we now need to examine his offspring. They are the characters in the account of the lineage of the Nephilim known as the Sons of God, the *bene Elohim* or *bene-haElohim*, the "parents"—or least one half of the parental line.

> "1 When human beings began to increase in number
> on the

earth and daughters were born to them, 2 the sons of God
saw that these daughters were beautiful, and they married any
of them they chose. 3 Then the Lord said, “My Spirit will not
contend with human beings forever, for they are mortal; their
days will be a hundred and twenty years.” 4 The Nephilim
were on the earth in those days—and also afterward—when
the sons of God went to the daughters of the human beings
and had children by them. They were the heroes of old, men of
renown.”

(Genesis 6:1-4)

These four verses from Genesis Chapter 6 appear in the preamble to the account of Noah’s Flood. Noah’s name appears for the first time in the text in verse 8, where it states that he *“found favor in the eyes of the Lord.”* The passage goes on to state that Noah (and his family) was the only “righteous” human being left on the earth, and that is why he was chosen to be the builder of the great ark—or barge—which would preserve him, his family, and pairs of animals

from the great watery judgment of God's wrath. (We will examine later the meaning of the word *righteous* and find out that it meant much more than simple spiritual goodness.)

These four verses comprise a very interesting passage in that it differs in writing style from the rest of the Book of Genesis, having earmarks of having been extracted, edited, and perhaps even plagiarized—at least in part—from other extant contemporary source material. If you've ever written a term paper for school, it's like paraphrasing bits and pieces of material from external sources without quoting that source. After extensive study of this passage, Dr. David Penchansky, chair of the University of St. Thomas (St. Paul, Minn.) stated in a personal conversation with me:

> This passage has been edited, either by the writer of Genesis, or by later scribes. It most certainly does not match the writing style of the rest of the book, and the
> language in which it is written is "choppy," almost as if it is reproduced in the text as snippets from other source material. And the account was, obviously, far too well-known at the time to be omitted completely.

Who Are the Sons of God?

The term *bene haElohim* (בְּנֵי הָאֱלֹהִים), or Sons of God is found only four times in the Old Testament: Genesis 6:1-4; Job 1:6 and 2:1; Job 38:7; Psalm 29:1.

In the Genesis 6:1–4 passage we are told that the Sons of God looked upon human women (other translations refer to these women as: “the daughters of men/man; men’s daughters; the beautiful women of the human race; and even, ‘these girls’”) and “saw that they were beautiful.” In some translations, the Sons of God “lusted after them,” and then “married any of them they chose,” or in some translations “they took the ones they liked.” The title, Sons of God, has been viewed several ways, and various translations refer to them as “God’s Sons, heavenly beings, and Sons from the Heavens.” It is clear to most biblical scholars that the title, Sons of God refers to angelic beings, and this is supported by other passages throughout the old and new testaments, as well as the apocryphal Book of Enoch, and various other historical texts. It is interesting to note that even Jesus of Nazareth, himself, was called “The Son of God.”

However, different views are taken on the Genesis 6:1-4 passage:

Sons of God simply refers to men, the sons of the nobles who were patrons of the school of the prophets, who married daughters of the common people. This is the view of many Jewish authorities as well as professors from my own theological roots in fundamentalist, conservative Baptist seminary circles, who hold that the Sons of God are only human men, justified by the use of *elohim* being defined as “judges” in other passages such as Exodus 21:6 and 22:8. But this is simply a means by which certain theologians avoid dealing with the intermingling of spirit beings and human women, an entire notion that falls far too close to an admission that there is more than just

humanity inhabiting the universe. This is a perfect example of good scholars using disingenuous scholarship for a means to squeeze the interpretation of certain words into their particular theological point of view.

Sons of God—*bene haElohim*—is used in this passage to demonstrate the stark contrast to the term *daughters of men* (מירבג לש תודלי). From *Elohim* to *adahm;* God to man. When you read Elohim in conjunction with other words in the context, you have to view the Hebrew word for men: *adahm* (מדא). It simply means "the human race of men." If, indeed, the Sons of God—the *bene haElohim* —refers only to mere mortal men of the upper classes, seeking to marry the daughters of the lower classes, the word *adahm* would not be contrasted with *bene haElohim*. And when used in the same context with *elohim, adahm* signifies the human race in contrast to the divine. The *bene-haElohim* were anything but human beings, and that is in strict unity with the Hebrew language of the passage.

Some theologians hold that the Sons of God are to be understood as the pious, righteous race descended from Seth (Adam and Eve's third son), and that "daughters of men" is to be interpreted as the "daughters of worldly men." However, the language simply does not state that, and, again, it is intellectually disingenuous, and a theological stretch to say that it does.

Whoever they were, the text makes it clear that they were bequeathed by the God who was above them; sons by birth, or sons by creative act, their point of origin is clear in all accounts: They

came from the heavens and had some claim to being called Sons of God. The following passage from the Book of Enoch introduces them within the framework of the Jewish/Christian tradition—despite their appearance in a book that was banned from the canonical scriptures by the Church—and offers up a startlingly similar account to the Genesis 6:1-4 passage.

> "1 It happened after the sons of men had multiplied in those days, that daughters were born to them, elegant and beautiful. 2 And when the angels, the sons of heaven, beheld them, they became enamoured of them, saying to each other, "Come, let us select for ourselves wives from the progeny of men, and let us beget children." 3 Then their leader Shamjaza said to them; "I fear that you may perhaps be indisposed to the performance of this enterprise; 4 And that I alone shall suffer for so grievous a crime." 5 But they answered him and said; "We all swear; 6 And bind ourselves by mutual execrations, that we will not change our intention, but execute our projected undertaking." 7 Then they swore all together, and all bound themselves by mutual execrations. Their whole number was two hundred, who descended upon Ardis (during the days of Jared), which is the top of mount Armon (Mt. Hermon in present day Israel). 8 That mountain

therefore was called Armon, because they had sworn upon it, and bound themselves by mutual execrations. 9 These are the names of their chiefs: Shamyaza, who was their leader, Urakabarameel, Akibeel, Tamiel, Ramuel, Danel, Azkeel, Saraknyal, Azazel, Armers, Batraal, Anane, Zavebe, Samsaveel, Ertael, Turel, Yomyael, Arazyal. These were the prefects of the two hundred angels, and the remainder were all with them. 10 Then they took wives, each choosing for himself; whom they began to approach, and with whom they cohabited; teaching them sorcery, incantations, and the dividing of roots and trees. 11 And the women conceiving brought forth giants."

(1 Enoch 7: 1-11)

Looking west from the slopes of Mount Hermon, Israel.
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According to Enoch, the Sons of God were created, bequeathed angelic beings who descended (fell down) to the earthly realm, and on the slopes of Mount Hermon made a pact to produce offspring with human women. To ascribe malevolence to these angels would not be wholly accurate, but Enoch's book does intimate that should they carry out their plan, they were in fear of being held responsible for enacting a "sinful" deed in the eyes of God. Enoch goes on to tell of the attributes they brought down to the human race with them: enchantments, the making of weaponry, meteorology, astrology, astronomy, interpretations of moon phases, herbology, and the signs of the sun, stars, and moon. With these angelic-taught skills, mankind delved to the lowest common denominator by developing the art of warfare and pursued wickedness to the point of stirring up Jehovah's wrath. And the Sons of God were, indeed, held to blame; Shemjaza, their leader, somehow overlooked, and Azazel held as the main culprit for introducing weapons and warfare to mankind.

And then there was their "giant" offspring.

The Nephilim

According to scripture, the offspring of the Sons of God and human women were the Nephilim, but I do not believe the term is solely attributable to the offspring only. The Sons of God who

descended from the heavens were known as the Nephilim once they took up residence in the earthly realm. So they and their offspring together became known as the Nephilim. It is similar to the scenario you have when an Irish immigrant moves his existence to America. He is Irish, but his emigrating act has given him the new title of American, and he and his offspring are now known by both titles: Irish and American, possessing a dual identity. But the children born to him in America bear the stronger title.

The writers of the 1611 King James Bible indirectly translated the word *Nephilim* as "giants," yet the preferred scholarly translation is "fallen ones." Giant can be better understood when you ascribe the values of height, distance from the ground to the top, descending from the heights, falling from the heavens, and so forth. Although there are many scholarly views on the identity of the Nephilim, you have to take into consideration the interpretation of the word based on the surrounding textual context, as well as the audience for whom the text is written.

The root Hebrew word for Nephilim is the verb *nephal* (Hebrew text נָפַל), meaning: 1) to fall (to the ground); 2) to fall (in battle); 3) to be cast down; 4) to desert a location; 5) to fail. The "im" (Hebrew text ים) denotes plurality, giving us the "fallen down ones," or the "ones who descended."

The Sons of God can best be defined as a race of beings who descended—or "fell"—to the earth, abandoning their existence and habitation in the heavenly realms. According to the Bible, they were

angelic in origin, birthed/created by God *(Elohim)*, and they brought to the human inhabitants of the earth special skills, as well as an unearthly libido. Their offspring bore the title of Nephilim, and the propagation of their mixed race on the earth led to the judgment of God in the form of a flood, as described in Genesis and other ancient accounts. Also mentioned in the Book of Enoch is the fact that these beings descended to the earth during "the days of Jared," the father of Enoch. His name means, literally, "descent," and he was named thus because the descent of the Sons of God to the earth took place during his lifetime.

It is interesting at this point, to note that both Jared and Enoch are also mentioned in the Genesis account:

> "18 When Jared was 162 years old, his son Enoch was born. 19 After the birth of Enoch, Jared lived another 800 years, and he had other sons and daughters. 20 He died at the age of 962. 21 When Enoch was 65 years old, his son Methuselah was born. 22 After the birth of Methuselah, Enoch lived another 300 years in close fellowship with God, and he had other sons and daughters. 23 Enoch lived 365 years in all. 24 He enjoyed a close relationship with God throughout his life. Then suddenly, he disappeared because God took him."
>
> (Genesis 5:18-24)

In the older archaic English of the 1611 King James Version of the Bible, that last verse is worded *"And Enoch walked with God, and was not, for God took him."*

Digest all of that. Then take a deep, cleansing breath.

Elohim begat the *bene haElohim*, who begat the Nephilim. But that is simply one version of events. The question that still begs to be asked and answered is: What if the Nephilim, as defined by other cultural writings of the day, are something completely different? What if the Jewish Bible is only a version of events as understood and written by a monotheistic culture who recorded these events from within their framework of understanding, from within a monotheistic, mono-theocratic structure? What if these angelic beings were anything but angels? As is always the case, the uncovering of the basics only leads to deeper questions. As we move forward we will tackle the issue of extraterrestrial origins and the seeding of mankind.

But first, let's move to an all-important historical examination of Moses, the author of the Pentateuch, the first five books of the Bible or, as the Jewish religion calls it, the Torah. Once you have an understanding of this man's origins and why he wrote the things he wrote, you start to gain a clearer picture of just who the Nephilim really are, and why Moses wrote what he did.

chapter 3
The Pharaoh-God of Israel

Who Was Moses…*Really?*

> "Yahweh spoke to Moses face to face, as a man speaks to his friend."
>
> (Exodus 33:11)

> "27 They gave Moses this account: 'We went into the land to which you sent us, and it does flow with milk and honey! Here is its fruit. 28 But the people who live there are powerful, and the cities are fortified and very large. We even saw descendants of Anak there…. 33 We saw the Nephilim there, the descendants of Anak of the Nephilim. We seemed like grasshoppers in our own eyes, and we looked the same to them.'"
>
> (Numbers 13:27-28, 33)

As I state in my public lectures on the topic of the Nephilim, we are now going to "rabbit trail" a bit. But it is a vitally contextual, highly relevant side-track to understanding the bigger picture of the Watchers and the Nephilim. It's going to include a lot of history, but

remember: *History is fun, passionate, and exciting!* This isn't the stuff of sitting in a boring high school classroom; this is the stuff that opens the door and sheds the light. Understanding the past gives illumination to the present. We all have personal histories and things that have happened in our pasts to make us who and what we are today. The same applies to this outstanding character in history. Understanding that he is much more than a Bible story, but rather a real person who lived and breathed and experienced life, will help us to greater understand the things he wrote about and why he said what he said.

Of great importance to understanding the Genesis account of the Nephilim is having an understanding of the author of the book and the education he would have experienced in the royal courts of 18th Dynasty Egypt. The first five books of the Bible's Old Testament—Genesis, Exodus, Levitcus, Numbers, and Dueteronomy—are collectively known as the Pentatuech, the books of the Law, and their authorship is attributed to Moses, that most well-known lawgiver and Hebrew leader of Judeo-Christian tradition.

First of all, Moses is the author of the Book of Genesis. Just because he is a biblical character whose story is made up of fantastical deeds and miraculous events, does not mean he is simply part of myth.

It is Moses who, the Book of Exodus tells us, was born a Hebrew slave living under captivity in the slave city of Goshen in the delta region of the land of Egypt. The Hebrews had been living in Egypt

as a family since the time of their ancestor-patriarch Joseph, one of the sons of Jacob/Israel, who migrated them to Egypt during a time of great famine in Cana'an, present-day Israel. The family grew into an expatriated people, numbering nearly two million by the time of the Exodus, and suffered a gradual captivity imposed on them by the Egyptian pharaohs during a period of four centuries.

It is important to point out that, although the story of Moses is rife with faith-story tradition, many of the deeds of the historical man Moses cannot be found anywhere in recorded history, other than the pages of holy scripture and religious writings. And one has to dig very deeply to find the scant mentions that do exist, and even then there is the monumental task of discerning the man from the legend. The historical treatment of his life, as it appears in the Old Testament books of Exodus through Deuteronomy, are events written from the perspective of the man himself, comprising major context within four of the five books of the Law in the Old Testament. Moses was a powerful man striving—as would any leader of a new nation that was the product of invasion, rebellion, or coup—to establish his authority and base of power. It is important to understand that Moses was the product of 18th Dynasty Egypt, where he was part of a ruling dynasty that held absolute power over its subjects, and this is where he learned the royal skills necessary for national leadership. This is where Moses learned that he was a "son of the Pharaoh God." This is where he learned to impose the will of a god-man over the people he ruled.

In reading the pages of religious scripture, one must ask whether Moses was a mere figment of the pious imagination of Jewish rabbis and Hebrew historians, a mere adjunct to religious sentimentality and Judeo-Christian mythos? Or was he a real personality of some stature and substance in Egypt as the Jewish Scriptures claim? During the biblical account of the Ten Plagues of Egypt and the "let my people go!" audiences Moses had with, arguably, the most powerful monarch in the known world, we are given the distinct impression that Moses has absolute dominance over the Pharaoh, the government, and the people. In fact the biblical record states explicitly:

> "The man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants and in the sight of the people."
>
> (Exodus 11:3)

During the period of the Ten Plagues, the very word of Moses became as *law* in the courts of the Pharaoh and the land of Egypt. Take note of what most commentators on the biblical account have overlooked:

> "And all these your servants" [Moses is addressing the pharaoh] "shall come down to me, and bow down themselves unto me, saying, "Get you out and all the people that follow you: and after that I will go out!" And he went out from Pharaoh in the heat

of a great anger."

(Exodus 11:8)

Moses minced no words, but rather dictated with power and authority to the most powerful ruler of the ancient world. Moses was notable, exceptional, talented, and no ordinary man by any standard, past or present.

Faith Story vs. Historical Account

This is also where I am sure to draw a bit of heated criticism from my old Bible School classmates and fellow seminarians, as well as leaders and friends from the evangelical Christian circles in which I spent many years of my life. For to question the absolute authority of the Bible in its application to faith, practice, theology, or history is to question the very nature and attributes of God, Himself. Yet, there are gaping holes in the scriptural historical accounts that can be filled only with extrapolation of historical data, and the squeezing of size 13 feet into size 10 1/2 wide Egyptian sandals.

We are informed by Polybius (c. 201-120 BCE) that there are essentially three classes of historians:

- One class slants their documentation for financial gain, expressing "the pleasure or the plans of kings and states."
- Another class writes for those who enjoy "rhetorical display," an enjoyment of the sensuous exploitation of words, in a manner that sounds pleasant to the listener.

- Finally, some record the truth, “for the good of mankind.”[1]

The New Testament references to Moses are written within a framework of early Christian apologetics, meant to establish the young Christian religion during its infancy. The faith story told by early Christian apologists is solid tradition that sets a foundation for religious practice and tradition, and the history remains obscure, unsubstantiated, and many times unverifiable by extant historical records of the day. There are many traditional tales of Moses, as well as traditional histories in the Jewish Mishnah and other writings, but the Egyptian historical records are silent. And even Moses himself for some reason refrains from mentioning historical names of the pharaohs and royalties that would have surrounded him during the first 40 years of his life spent as a prince of Egypt.

And that is because the writings of Moses were never meant to be cold, hard, historical records. They were meant to establish the authority of God over Israel, as embodied in the authority of Moses. We see presented in the scripture an acceptable arrogance in Moses that is an indicative—and many times necessary—ingredient on the part of national leaders in establishing their authority. Even more so when that leader claims that his authority is one that is favored by the gods. Or in Moses’ case, by God. Moses, in writing of his relationship with God, states in Exodus 33:11 that he was able to *“speak with God face-to-face, as a man speaks to his friend.”* Yet Moses was not destroyed by the utter holiness of God in a consuming fireball for this intimate contact. Then, a few verses later in the very

same passage, God Himself tells us, via the pen of Moses:

> "You cannot see My face, for no man can see Me and live!"

(Exodus 33:20)

When Moses emphatically states that he survived what other human beings could not, he establishes himself as having a little bit of divine edge that is above and beyond what the common person could endure. He begins to equate himself with the Divine in ways that establish his leadership over Israel as not only divinely appointed, but miraculously maintained. When Moses had his personal, face-to-face meetings with Jehovah, this is how they are described in the book of Exodus:

> "7 Now Moses used to take a tent and pitch it outside the camp some distance away, calling it the 'tent of meeting.' Anyone inquiring of the LORD would go to the tent of meeting outside the camp. 8 And whenever Moses went out to the tent, all the people rose and stood at the entrances to their tents, watching Moses until he entered the tent. 9 As Moses went into the tent, the pillar of cloud would come down and stay at the entrance, while the LORD spoke with Moses. 10 Whenever the people saw the pillar of cloud standing at the entrance to the tent, they all stood and worshiped, each at the entrance to

their tent. 11 The LORD would speak to Moses face
to face, as one speaks to a friend."

(Exodus 33:7-11)

God descended to the tent of Moses in a cloud—just as He did when descending upon the ark of the covenant in the cloudy form of His female counterpart, the Shekinah—but outside the written text, no one knows exactly what Moses encountered while alone in the tent with the presence that descended there. Whether this happened precisely as the book of Exodus describes or whether it was a series of events that Moses used to further establish his position as the Pharaoh-God of Israel will be a question that remains unanswered, as there is no way to establish the veracity of what he has written beyond faith.

There are, however, speculative Ancient Alienists who would chalk these events firmly into the "Alien Encounter" category. Though we cannot establish the existence of the Divine beyond the faith of the human heart, some would choose to view these events as not only supernatural, but extra-terrestrial. Just as the pillar of cloud by day and the pillar of fire by night appeared in the skies and went before the Israelites to guide their way, the same pillar of cloud came down to the tent of Moses and later came down and settled on the ark of the covenant in a form that is described in the Hebrew language by a strictly female term, the Shekinah (הניכש), the grammatically feminine presence of God.[2] According to the text of Exodus, "all the people" saw these events take place, and if there was any further

editing of the book after Moses' death, the passages were not omitted. The event is there in the context to establish the absolute authority and sovereignty of God, as well as the absolute authority of Moses as the God-appointed leader.

Regarding the pillars of fire and cloud themselves, it is well established in rabbinic teaching that these manifestations were nothing other than the magnificence and glory of God; God personally appearing in miraculous manifestations to lead his people. This is what is known to theologists as a "theophany," an appearance of God in physical form. And according to Judeo-Christian teaching, this is simply the glory of God appearing at the door of Moses' tent, and hovering in the sky to guide his people. Moses was set apart as the only human being to have this close contact with God, thereby establishing him as someone who was in close union with God. The next best thing to being the monarchical Pharaoh-God.

But then we see the following passage, just a few verses later, in which Moses is not allowed to see the face of God. For some reason, the same presence that spoke to Moses in the tent, face-to-face, could not allow Moses to see its face on the top of Mount Sinai. Like anyone else who experiences the mystical, phenomenal paranormal, there is always the desire to be drawn in and know more, see more, experience more. So Moses asked for more:

> "18 Then Moses said, 'Now show me your glory.' 19 And the LORD said, 'I will cause all my goodness to

> pass in front of you, and I will proclaim my name,
> the LORD, in your presence. I will have mercy on
> whom I will have mercy, and I will have compassion
> on whom I will have compassion. 20 But,' he said,
> 'you cannot see my face, for no one may see me and
> live.' 21 Then the LORD said, 'There is a place near
> me where you may stand on a rock. 22 When my
> glory passes by, I will put you in a cleft in the rock
> and cover you with my hand until I have passed by.
> 23 Then I will remove my hand and you will see my
> back; but my face must not be seen.'"

(Exodus 33:18-23)

In establishing the magnificence and glory of the all powerful Jehovah God, Moses writes that even he was not allowed to look on God's face, though just a few sentences earlier he had established that he possessed a special, hierarchical relationship with God, being the only man who had ever talked with God "face-to-face," as a man talks with his friend. This was all written so that the people would understand that Moses indeed as powerful as the Pharaoh-Gods of Egypt; he communed with the Divine in the most intimate of ways! And later, during the 40 years of wandering in the wilderness as a nomadic people, Moses goes a step further, and in his anger with the people he equates himself with God by referring to himself and God as "We." For this, the scripture then tells us, Moses was reprimanded by God for his pride, and not allowed to enter into the Land of

Promise. Whether that anecdotal story was part of Moses' original account, or was added later by a future editor, such as Joshua, Moses' successor, is unknown. But what is clear is that Moses took on himself the persona of the Pharaoh-God, the ruler who has absolute authority and absolute communion with the Divine.

The Residual Effect of Communing With Deity

> "29 When Moses came down from Mount Sinai with the two tablets of the covenant law in his hands, he was not aware that his face was radiant because he had spoken with the LORD. 30 When Aaron and all the Israelites saw Moses, his face was radiant, and they were afraid to come near him. 31 But Moses called to them; so Aaron and all the leaders of the community came back to him, and he spoke to them. 32 Afterward all the Israelites came near him, and he gave them all the commands the LORD had given him on Mount Sinai. 33 When Moses finished speaking to them, he put a veil over his face. 34 But whenever he entered the LORD's presence to speak with him, he removed the veil until he came out. And when he came out and told the Israelites what he had been commanded, 35 they saw that his face was radiant. Then Moses would put the veil back over his face until he went in to speak with the LORD."

(Exodus 34:29-35)

Moses' encounters with the Divine left physical traces. His face glowed and his hair and beard turned white as snow. So frightening was his appearance that he had to veil his face to hide the radiance. His face-to-face encounters with the radioactive deity bleached his skin and made him … glow. And according to the biblical passage, he didn't even realize it until the people recoiled in superstitious horror.

It is interesting to note at this point that the Watchers who descended to the slopes of Mount Hermon, and in their varying forms as manifested in other cultures around the ancient world, were said to be bright, shining gods who descended from the skies. The ancient Sumarian *El*, the Celtic *Aillil*, Babylonian *Ellu*, Cornish *El*, Incan *Illa*, Hebrew *Elah*, and Muslim *Allah* all had their varying words for the physical shining brightness of the gods who descended down to mankind.

Was it this same light that was passed on to Moses during his close encounters with *Elohim?*

General and King

It is vital to establish exactly what it is that Moses would have experienced during those first 40 years of his life in order to have an understanding of what influenced him when he became the leader of the wilderness-wandering nation of Israel later in life. The culture, education, and religion of Egypt would have had an intensely

engraining influence on the man, despite the Bible telling us that he made a conscious choice to identify himself with his own people—which alone tells us that he was being raised as an Egyptian, living as part of the royal family of 18th Dynasty Egypt in Thebes, near Luxor, roughly 400 miles up the Nile, south of present-day Cairo. Moses was less Hebrew than he was Egyptian, so for him to make a cognitive choice to identify himself with his slave people of origin, was nothing less than altruistic. Perhaps even heroic.

But was his identification with the Hebrews an "act of faith" on his part, as the New Testament Book of Hebrews tells us, or was it in an attempt to look for opportunities to *rule* them?

There is a traditional tale in Jewish mishnah that speaks of Moses leading an army, under orders of the Pharaoh, to quell a rebellion in Nubia. Once the rebellion is squashed, and thousands of rebels are dead, Moses takes the throne for his very own, much to the chagrin of the ruling family in Nubia. Word gets back to the Pharaoh, who hastily reprimands Moses, telling him to relinquish the throne to the vassal ruling family, and to get himself and his army back to Egypt. Moses, of course, abdicates the short-lived monarchy, and returns to the courts of the Pharaoh.

Desiring a position as the ruler of a people was in Moses' blood. He was raised as a prince, and his Egyptian queen step-mother raised him to be the next Pharaoh.

I cannot emphasize enough how utterly important it is, in

dissecting the story of the Watchers descent to Mount Hermon and their offspring the Nephilim—to have an understanding of what Moses would have been exposed to in the royal tutilage and religious philosophies of 18th Dynasty Egypt.

The Traditional Story

Moses was born a slave, but adopted by a queen of Egypt, where he grew up as a palace kid, enjoying an upbringing that afforded him a royal education and lifestyle. What we know from the biblical account is that as he grew older, he began to identify himself more and more with his own people, and arrogantly saw himself, from his lofty position in the royal courts of Egypt, as the prophesied deliverer of the Hebrew people from bondage. Taking matters into his own hands, he murdered an Egyptian taskmaster and fled for his life from the wrath of the Pharaoh. He spent the next 40 years as a shepherd in the land of Midian, where he married the daughter of Jethro, the high priest of Midian, and lived to the age of 80 as a sort of outback, off-the-grid shepherd.

It was at the age of 80 that he saw a miraculous vision of God in the form of a burning bush, and was called out to return to Egypt and lead the Hebrews out of slavery. Moses balked and attempted to get out of any task that would bring him back to the land where he had spent the first half of his life and where he was wanted for murder. But God assured him that those who sought his life were long since dead and his crimes forgotten. Moses returned, and, in a

series of coercive plagues leveled against the land of Egypt, finally convinced the pharaoh to set the Hebrews free after the plague of the firstborn took the life of the Pharaoh's son. Under Moses' leadership, the Hebrews left Egypt *en masse* overnight in an event called the Great Exodus, which has been celebrated ever since at the Jewish Passover.

The Pharaoh, of course, has second thoughts and mounts his armies to pursue the escaping Hebrew slaves, only to have them destroyed in one of the Bible's greatest, single mythically miraculous events: the parting of the Red Sea. Once completely free of the Pharaoh and his armies, Moses leads the Hebrews to the Holy Mountain of God—some say it is Sinai, other writings place it at Jabal Musa in Saudi Arabia. It is here that Moses climbs to the top and meets God face-to-face, and God sends him back down 40 days later with the tablets of the Law inscribed (by God's own hand) with the Ten Commandments. Upon Moses' descent, he finds the people worshipping a golden calf and partying like an Egyptian. He breaks the tablets and imposes punishment for the idolatrous worship, then returns to the mountaintop, where God inscribes a new set of stone texts for him.

The Hebrews make their way to the Land of Cana'an, only to have their spies return with reports of giant Nephilim dwelling in the land. In fear, the people tell Moses that they are unwilling to enter Cana'an and conquer it, even though it was promised them by God because it was their ancestral homeland. So Moses leads them back

out to the wilderness where they wander as a nomadic tribe for 40 years. In the process of their wilderness sojourn, Moses, in an angry response to the complaints of the people, commits the sinful act of pride by equating himself with God, and is then told by God that for his punishment, he could see the promised land, but not enter it. As the Hebrews march into the land of Cana'an, Moses ascends the slope of Mount Nebo, where he gazes into the land of God's promise, and dies. His body is never found.

In the entire account of the life and deeds of Moses as written in the Old Testament, we are never given the names of the historical kings of Egypt with whom Moses lived and against whom he stood in conflict in his return to lead the Hebrews out of captivity. They are referred to only as "Pharaoh" or "the king of Egypt."

Moses had particular reasons for writing these accounts the way he did, the first of which was a demonstration of just how unimportant the names of these great rulers were to the story of the deliverance of his people. Examining the life of Moses and the dating of his exploits will bring a much greater understanding of the texts he authored and subsequently his handling of the topic of the Nephilim in his Book of Genesis.

The Making of a Pharaoh-God

It is extremely important to have an understanding of the historical data surrounding these people and events, for without that information we are left to dangle at the end of the rope of

mythology and legend. Seeking out and ascribing solid dates and historical facts is nothing short of throwing wide the door of illumination on the dark room of ignorance and speculative conjecture. Of course, there are many who will say that these very facts presented here are nothing but subjective hypothesis, yet out of all the systems and theories set in place to establish the historical life of Moses, this is the one that makes the most sense by the current facts as they exist—at least when one makes an attempt to ensure the facts as presented in the Bible concur as closely as possible to the historical record.

And before you walk away from this chapter wondering what the historical story of Moses has to do with the Sons of God and the Nephilim, consider this: The man who wrote about them in the Book of Genesis experienced an upbringing, education, and lifestyle in the courts of the Egyptian royalty. Being one of the progeny of the Pharaoh, who was considered to be a god, Moses was indeed himself, a literal "son of god" in the eyes of the Egyptian people. Moses' notions of the creation of the world and the birth of humanity were greatly influenced by the religion of the Egyptian culture that was all around him during his first 40 years of life.

According to the Book of Exodus, Moses stepped out and chose to be identified with his own people, the Hebrew slaves, but at the same time, he did not relinquish his position in the royal family of Egypt. It is plainly evident in the passages of biblical text that he saw this identification with the Hebrews as a way to set himself up

as their promised deliverer. In a very real sense, there was an undercurrent of political opportunism in Moses that he could not simply allow to pass by. He may have had a faith that he was the promised deliverer, as the New Testament Book of Hebrews tells us, but that faith seems to be something applied to his acts by the foundational apologists for the Christian faith, as opposed to the literal moral motivation on the part of Moses. It is clear in the Exodus text that he saw himself as greater than those around him—a thing not at all out of place for someone raised in a family of monarchs who held an iron-fisted rule over Egypt.

The Barque shrine relief (highlighted area) at Medinat Habu, "House of Millions of Years." Located at the upper western end of the lower portion

of the north interior wall of the second courtyard, the "Festival Hall," northwestern quadrant. Moses would have seen this wall many times during his youth in Egypt.
Photos courtesy of Dr. John T. Ward and Dr. Maria Nilsson, The Sirius Project copyright 2011. Used with permission.

And make no mistake about it: Moses was Hebrew in name only during his first 40 years of life. Moses was an Egyptian through and through, as most of his writings, philosophies, adjudication of laws, and building of religious ceremonial objects implies. Even the ark of the covenant, which Moses, as the voice of God, gave instruction to build, resembles so closely the relief paintings of Egyptian barque shrines of worship, that the roots of influence are undeniable.

Solomon's Temple: The Cornerstone to Dating Moses

There is a hardcore, undisputed historical date in the Old Testament on which we can hang our hat when determining the dating of the events of Moses' life. Once this date is established, the rest of the mystery surrounding Moses' life unravels.

In 966 BCE, in the fourth year of the reign of Solomon, the son of David, as king of Israel, the first Jewish temple built in Jerusalem (known historically and archaeologically as "Temple") was dedicated.[3] This is an iron-clad date in history, disputed only by a number of three to five years in either direction by Jewish, Christian, and historical scholars alike.

> "In the four hundred and eightieth year after the Israelites came out of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, the second month, he began to build the temple of the LORD."
>
> (1 Kings 6:1)

And there you have it. Although even the existence of kings David and Solomon is still in raging dispute among archaeologists, scholars, and biblical minimalists, the temple in Jerusalem was dedicated in 966 BCE, and the date is non-disputed. This brings us to the dating of the Exodus. According to the aforementioned passage from 1 Kings, the temple was dedicated in the 480th year after the Hebrews were led out of their Egyptian captivity. This would make the year of the great Exodus under the leadership of Moses, the first Passover of the Jewish religion, 1446 BCE. And if Moses was 80 years old at the time of the Exodus, he would have been born in 1526 BCE during the reign of Thutmoses I.

The Egyptian Pharaohs During the Time Line of Moses

Thutmoses 1

> "8 Then a new king… came to power in Egypt. 9 'Look,' he said to his people, 'the Israelites have become far too numerous for us. 10 Come, we must deal shrewdly with them or they will become even

> more numerous and, if war breaks out, will join our enemies, fight against us and leave the country.’ 11 So they put slave masters over them to oppress them with forced labor, and they built Pithom and Rameses as store cities for Pharaoh. 12 But the more they were oppressed, the more they multiplied and spread; so the Egyptians came to dread the Israelites 13 and worked them ruthlessly. 14 They made their lives bitter with harsh labor in brick and mortar and with all kinds of work in the fields; in all their harsh labor the Egyptians worked them ruthlessly.”

(Exodus 1:8-14)

In accordance with the dateline we hinge on the dating of Solomon’s Temple, Moses was born in 1526 BCE, during the first year of the reign of Thutmoses I, the son of Hebrew slaves Amram and Jocabel. Thutmoses I ruled Egypt from 1526 to 1513 BCE, and it was during his reign, the Bible tells us, that the Pharaoh of Egypt issued a decree that all Hebrew male children below the age of 2 years be slain and cast into the Nile River.

> “15 The king of Egypt said to the Hebrew midwives, whose names were Shiphrah and Puah, 16 ‘When you are helping the Hebrew women during childbirth on the delivery stool, if you see that the baby is a boy, kill him; but if it is a girl, let her live.’ 17 The

> midwives, however, feared God and did not do what the king of Egypt had told them to do; they let the boys live. 18 Then the king of Egypt summoned the midwives and asked them, 'Why have you done this? Why have you let the boys live?' 19 The midwives answered Pharaoh, 'Hebrew women are not like Egyptian women; they are vigorous and give birth before the midwives arrive.' 20 So God was kind to the midwives and the people increased and became even more numerous. 21 And because the midwives feared God, he gave them families of their own. 22 Then Pharaoh gave this order to all his people: 'Every Hebrew boy that is born you must throw into the Nile, but let every girl live.'"
>
> (Exodus 1:15-22)

Moses' mother hid her infant son as long as she could, and when he was 3 months old, in a plot to spare him from the Pharaoh's decree, she placed him in a pitch-smeared basket woven from papyrus and set him adrift on the Nile River. Although this is not implicit in the text, it can be subjectively surmised that this was no arbitrary act of blind hope on her part. When she released him to the currents of the Nile, she ordered her daughter Miriam, Moses' older sister, to follow along in the bulrushes along the shoreline to assure that no harm came to the child and that the basket reached the destination she had hoped: the Nile backwater pools of the

palace, where the Pharaoh's household came to bathe.

The idea of a "savior in a basket, floating down the river" was not exclusive to the story of Moses.

Sargon the Great

In an Akkadian clay cuneiform tablet purporting to be the biography of Sargon the Great of Akkad, around 2400 BCE, legend states that his mother was a temple priestess. Giving birth to him in secret and setting him in a basket to float, she abandoned him to the Euphrates river. Akki, a gardener, rescued him from the river and raised him. After working as a gardener for Akki, Sargon rose to the position of cup-bearer to Ur-Zababa, the king of Kish, and from there went on to rise in power, sacking Uruk and establishing himself as the emperor of Sumar in place of Lugalzagesi, king of Uruk.

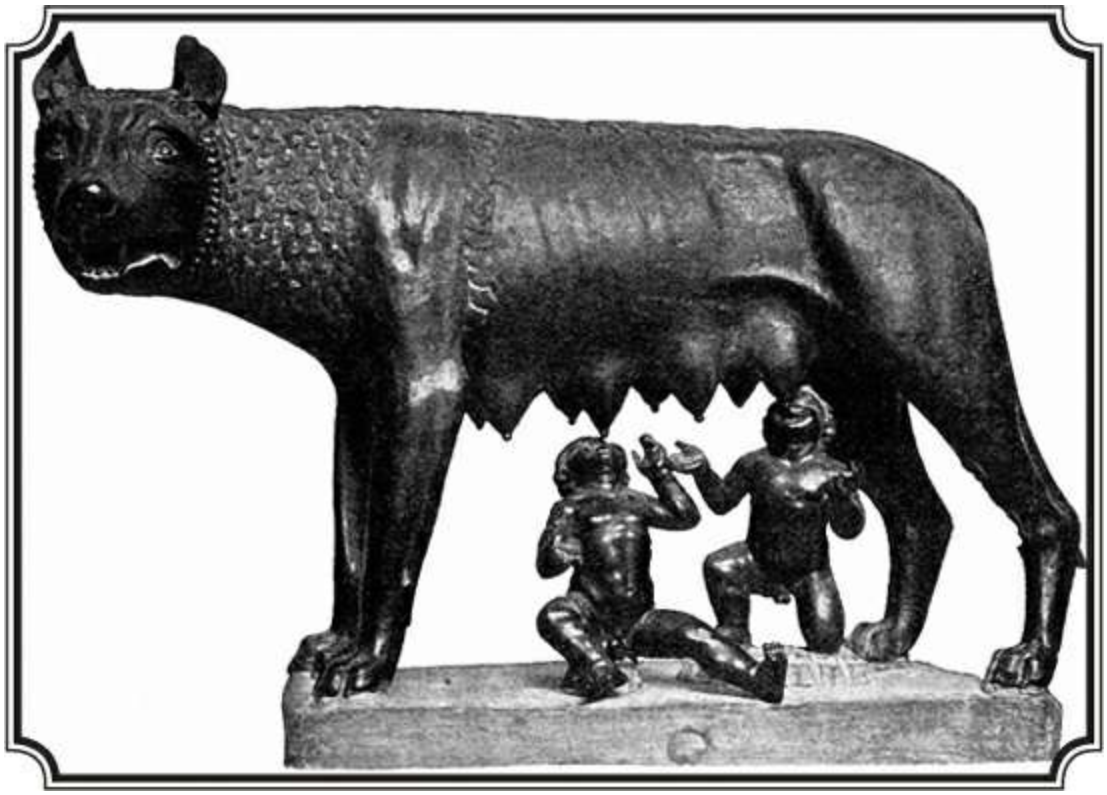
Osiris

Osiris, around 2500 BCE, the sacrificial savior god of Egypt, was murdered, after which his decapitated crowned head was placed in a papyrus basket and floated down the Nile.

Romulus and Remus

Romulus and Remus, according to Plutarch, were twins descended from Prince Aeneas, a fugitive from the legendary city of Troy after its destruction by the Achaeans. Their maternal grandfather was his

descendant *Numitor*, who inherited the kingship of Alba Longa. Numitor's brother *Amulius* inherited its treasury, including the gold brought by Aeneas from Troy. Amulius used his control of the treasury to dethrone Numitor, but feared that Numitor's daughter, Rhea Silvia, would bear children who could overthrow him. In an attempt to solidify his claim to the throne with no other royal candidates rising to challenge him, Amulius forced Rhea Silvia to perpetual virginity as a Vestal priestess. This didn't end up working, as she bore children anyway. According to the legend, Mars, the god of war, seduced Silvia and impregnated her. In other accounts, it was Hercules or even Amulius himself who impregnated his niece. Under confinement by Amulius, she gives birth to twin boys of remarkable beauty, upon which her uncle ordered all of their deaths. Rhea was buried alive, and Amulius ordered the death of the twins by exposure; both means would avoid his direct blood-guilt.



"She-Wolf Suckles Romulus and Remus." Capitoline Wolf, *traditionally believed to be Etruscan, fifth century BC, with figures of Romulus and Remus added in the 15th century by Antonio Pollaiuolo.*
Photo courtesy of Wikimedia Commons (*commons.wikimedia.org/wiki/File:She-wold_suckles_Romulus_and_Remus.jpg*).

Amulius charged a servant with the deed of killing the twins, but the servant could not follow through with the act. Instead he placed them in a basket and left it on the banks of the Tiber River, which flooded and carried the twins downstream, unharmed. The river deity Tiberinus made the basket catch in the roots of a fig tree that grew in the Velabrum swamp at the base of the Palatine Hill. The twins were found and suckled by a she-wolf, Lupa, and fed by a

woodpecker, Picus. A shepherd named Faustulus discovered the twin boys and took them to his hut, where he and his wife Acca Larentia raised them as their own children. Romulus went on to found the city of Rome.

Hatshepsut

This remarkable woman was the daughter of Thutmoses I, born in or around 1535 BCE. She went on to marry her half-brother Thutmoses II, fathered by Thutmoses I and to a "lesser" wife. He was weak and somewhat sickly in his reign, and she loathed the man. When he died, she became co-regent of Egypt with her stepson, Thutmoses III (from, yet again, a lesser wife), and eventually deposed him and took over the monarchy as ruler herself. Thutmoses III learned to hate his stepmother, and when she died, he had all Hatshepsut's imagery stricken from every painting, obelisk, and relief, eradicating her from Egyptian history and the afterlife. Thutmoses III went on to bring Egypt's United Kingdom during the 18th Dynasty to its golden pinnacle.

In 1526, Hatshepsut would have been a mere child of about 7 to 10 years of age. When she found the baby Moses in a basket, floating into her bathing pool off the Nile; she claimed him and named him, but had no way to care for him on her own. It was then that Miriam emerged from the bulrushes and offered to help, taking the child back to his mother to have him cared for until the royal princess was old enough to legitimately adopt him, which she did a

few years later.

This remarkable woman, who reigned in Egypt's 18th Dynasty, is most probably the stepmother of the biblical Moses, whom she found floating in the Nile in a basket made of bulrushes.

Photo courtesy of the author. Copyright 2011.

It can be speculated that a man named Senmut, very close to Hatshepsut and the tutor to her daughter, was none other than

Moses himself. Though the evidence is only circumstantial, one must read a bit between the lines and hail to Egyptian mythology to make the connections.

Senmut was very close to Hatshepsut and was her strongest ally, advisor, and friend, a lowly born man who rose to power with Hatshepsut. It is speculated that his lowly birth was as a Hebrew slave, and his close stepson relationship to Hatshepsut was nothing short of the love between mother and son, and the nepotism that came along with it. The name Senmut itself means *"mother's brother."*

To understand the significance of this mother's brother title, it is necessary to look, briefly, at Egyptian religion and the Pharaoh: The ancient Egyptians believed that the first king of Egypt was Osiris, married to his sister Isis. Set, the brother of Osiris, murdered him out of jealousy, and claimed the throne. Incorporating a spell of magic, Isis brought Osiris back to life for one night, made love with him, and conceived a child, after which Osiris returned to his death state. The child she bore was Horus, the reincarnation of Osirus, who reclaims his rightful place on throne. The child born to Isis was, all at once, her son, her husband, and her brother. All kings of Egypt were then said to be "Horus," the reincarnation of Osiris.

And this is the significance of the name given to Moses—*Senmut*. He was being "set up" by his mother, Hatshepsut, in the Egyptian economy to be the future king, the royal heir of his "grandfather-Pharaoh," Thutmoses I, who had no living royal male heirs. But he

had one royal daughter, Hatshepsut. The future king could only inherit the throne through the royal daughter. Hatshepsut convinced her father, the Pharaoh, to make her little adopted boy his future heir. Nefure, as the symbolic Isis, had her little "Osiris/Horus," who was named Senmut, his "mother's brother."

When Senmut/Moses makes the decision to identify himself with his slave people, the Hebrews, he forever cut himself off from the adopted pharohonic line of Hatshepsut.

> "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter."
>
> (Hebrews 11:24)

Some of Senmut/Moses' many titles conferred on him by Hatshepsut were: Overseer of the Works, Overseer of the Fields, Overseer of the Double Gold House, Overseer of the Gardens of Amun, Controller of Works, Overseer of the Administrative Office of the Mansion, Conductor of Festivals, Overseer of the Cattle of Amun, Steward of the King's Daughter Neferura, Chief of the King, Magnate of the Tens of Upper and Lower Egypt, Chief of the Mansion of the Red Crown, Privy Councillor, Chief Steward of Amun, Overseer of the Double Granary of Amun, Chief Architect, and none other than Hereditary Prince and Count.

Murder and Flight

> "11 One day, after Moses had grown up, he went out

> to where his own people were and watched them at their hard labor. He saw an Egyptian beating a Hebrew, one of his own people. 12 Looking this way and that and seeing no one, he killed the Egyptian and hid him in the sand. 13 The next day he went out and saw two Hebrews fighting. He asked the one in the wrong, 'Why are you hitting your fellow Hebrew?' 14 The man said, 'Who made you ruler and judge over us? Are you thinking of killing me as you killed the Egyptian?' Then Moses was afraid and thought, 'What I did must have become known.' 15 When Pharaoh heard of this, he tried to kill Moses, but Moses fled from Pharaoh and went to live in Midian…."

(Exodus 3:11-15)

Shortly before Hatshepsut's death in 1483 BCE, Senmut mysteriously and completely disappears from the royal courts of Egypt and the historical records. Having been groomed to be the next Pharaoh, it becomes clear that Senmut/Moses' adopted half-brother, Thutmoses III, the co-regent with his stepmother Hatshepsut, had every motivation to eliminate Moses after he murdered the Egyptian taskmaster. So Moses—formerly Senmut, Hereditary Prince and Count of Egypt—fled to the wilderness for his life. He would not return to Egypt for 40 years, but when he did, it was with a much different influence on the royal courts of Egypt.

But Moses, at this point in his life, despite “identifying” himself with his Hebrew people, was thoroughly Egyptian, and he carried with him to the land of Midian a wealth of stored Egyptian knowledge that simmered in his head for 40 more years. The king-in-the-making, “mother’s brother” to the Pharaoh Queen, general in the armies of the Pharaoh, with a deep-set ambition to rule, was now married to the a daughter of the high priest of Midian and monarch to herds of sheep and goats in a dusty Arabian back water.

Moses possessed a belief in the gods of Egypt, and this wouldn’t change until his miraculous encounter with the God of Abraham, Isaac and Jacob, the great “I AM,” Yaweh, who, in the form of a burning bush, pressed him into service as the great emancipator of his people of heritage, the Hebrews.

But did Moses see that blazing desert shrubbery as the only God? Was that encounter one of a spiritual nature or one that would come to fit the mold of an extra-terrestrial encounter that challenged all his beliefs in the pantheon of gods with which he was raised and whom he knew so well? The pages of scripture tell us that this calling was of Divine Origin, and that Jehovah God Himself was the power behind the upcoming miraculous events.

The big question, if you step outside the box of faith, is whether or not Moses was encountering the God of the Universe or a being that only fit his perceptions and understanding of that which had been rooted in his mind since his earliest days.

The Ogdoad

In Thebes, the little town of Medinet Habu has, nestled on its low crest, the ruins of the magnificent 18th Dynasty Mortuary Temple of Rameses III. Medinet Habu, a small village situated a little more than 2 miles to the south of the Ramesseum, was called Djanet by the ancient Egyptians and, according to popular belief, was the place where Amun appeared for the first time. From ancient times, Medinet Habu was the place of worship dedicated to this god, as evidenced by the crumbled ruins of a temple of the 18th Dynasty dedicated to Amun of Djanet, built during the time of Hatshepsut and Thutmoses III, atop the ruins of a still more ancient temple. This was what later induced Rameses III to order the construction there of his own memorial temple.

Growing up in the royal palace in Thebes, Moses would have known this place well and worshipped in its sacred halls. It was here that Moses was raised in his early years and spent the first 40 years of his life. He would have been taught not only the mathematics and sciences afforded a royal education in the courts of 18th Dynasty Egypt, but also would have experienced the worship and religious practices of the day.

The Ogdoad is the Egyptian creation myth that Moses would have been very familiar with and that some say laid his basis for writing about the creation in the Book of Genesis. The Ogdoad myth originated in Hermopolis and consisted of eight personified primeval

forces, each of which was represented in the four couples of deities. In Egyptian cosmology, the number 4 represented the number of totality and completeness. The significance of these four primeval couples is not easy to understand today, for they lack any greater mythological context, and neither is there much substantive personification of the four couples of deities.[4]

The couples of the Ogdoad:

Nu and Naunet, representing the primeval waters.

Heh and Hauhet, signifying boundlessness.

The Inner Gate of the Ramesseum, in Luxor, Egypt. The Ramesseum is the temple complex of Ramses III, built on the site of what is now known as Medinat Habu, "The House of a Million Years." On this same site are the ruins of a much more ancient temple in which Moses would have learned of the Ogdoad.

Photo courtesy of Dr. John T. Ward and Dr. Maria Nilsson, The

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> *Kek and Kauket*, signifying darkness.
> *Amun and Amaunet*, signifying air.

The four couples of the Ogdoad are less about their personalities and characteristics than they represent elemental forces in the creation of the world. The cosmogony they represent are the primeval physical matters of existence rather than the actual springing to life of the organic world, and of these eight deities, only Amun developed into a remarkable status and moved to Thebes with his female counterpart, Amaunet. These four pairs of deities also complement each other: For every "male" deity is the "female" counterpart, to make up a whole, according to the ancient Egyptian complementary way of thinking. The males are shown with the heads of frogs and the females with heads of snakes; such physical attributes are frequently said in ancient texts to inhabit the primeval waters.

At el-Ashmunein were unearthed only very scant inscriptions of the Ogdoad, telling us very little about this cosmogony, but they appear ever so subtly in the writings of Moses. The main part of evidence is taken from Theban monuments, which were pieced together in 1929 by Kurt Sethe in his survey, *Amun und die Acht Urgotter von Hermopolis*,[5] but the earliest references to the Hermopolitan cosmogony is found in the Pyramid Texts:

> You have your offering-bread, O Niu and Nenet, you

> two protectors of the gods Who protect the gods with your shadow. You have your offering-bread, *O Amun and Amaunet*, You two protectors of the gods Who protect the gods with your shadow. You have your offering-bread, O Atum and Ruti, Who yourselves created your godheads and your persons. O Shu and Tefenet who made the gods, Who begot the gods and established the gods….[6]

These deities were said to comprise the very substances out of which creation was brought to the universe. At Hermopolis, the opinion was that at some point these eight primeval beings interacted, whereupon a great explosion occurred, which somehow laid free the Primeval Mound. The mound later became Hermopolis, though at first it was called the Isle of Flame, as the sun god was said to be born and to rise there for the very first time. Hermopolis claimed to predate the cosmogony of Heliopolis. Just as other creation centers maintained that their location was the original place where creation first had come into being, so was also the case at Hermopolis.

The Ogdoad were the fathers and the mothers who came into being at the start, who gave birth to the sun and who created Atum. From there on the rest of the cosmos is developed. But there are some twists to the story in which the eight divinities of the Ogdoad are thought to jointly have created what is known as the “cosmic egg” out of the primeval waters *(Nun)*. This egg was invisible as it

was created already before the sun came into being. From this egg, according to some sources, the bird of light, an aspect of the sun-god, burst. Other sources say that the egg was filled with air, the association of the elemental couple of Amun and Amaunet. According to the Coffin Texts, this is the first act of creation:

> O Atum give me this sweet air which is your nostrils
>
> *for I am this egg* which is in the Great Cackler,
>
> I am the guardian of this great prop which separates the earth from the sky.
>
> If I live, it will live; if I grow old, it will grow old;
>
> if I breathe the air, it will breathe the air.
>
> I am he who splits iron, I have gone round about the egg,
>
> (even I) the Lord of Tomorrow.[7]

In another version of this myth, the egg is laid by a goose, the Primeval Goose, or the *Gengen Wer*, with which Amun was associated as the creator. The goose is thought to carry the egg out of which creation comes. This myth is only given in fragments, but obviously it states that the sun in the form of a bird came out of the egg that the Primeval Goose laid in the waters of creation. It is also a form of Amun in his creator-god aspect.

The act of the creation, as performed by the Ogdoad, takes this basic chronological order:

1. The Ogdoad created existence in the form of the Primeval Mound or in the form of the cosmic egg.
2. The cosmic egg was created by the Primeval Goose.
3. The cosmic egg held air, or
4. The cosmic egg held a bird.
5. And the bird was a form of the sun.

To sum it all up, all forms of initial creation happened in the darkness of the primeval waters. Creation was circular, as was the egg. Birth led to decline-death-rebirth-renewal of the cyclic existence. The significance of all this is that some things existed before existence. One of these in preexistence was *Nun*. Another was primeval beings such as frogs and snakes, frogs being associated with fertility, snakes being associated with circularity and rebirth (that is, they shed their old skin). The first creator-god is created out of *Nun* by some interaction between all these primeval creatures. Then the creator-god creates the rest of the cosmos.

These are the things Moses would have experienced in his religious training, growing up in the royal courts of Egypt. But how are they applicable to our study of the Nephilim, and why are these backdrops important to their study? Because the setting of a solid foundation is critical to an examination of the words he wrote in the Book of Genesis. As I stated earlier, it is important to sludge through some of what seems to be mundane history in order to understand

why certain things were said in certain ways. Understanding what motivated Moses to write the things he did is an all-important step to understanding the *objectives* of the things he wrote about.

Let's look at how the Egyptian myth of creation was a foundation for what Moses wrote in the Book of Genesis.

Moses the Heretic

A great source for this examination of the influences on the writing of Moses are the writings of Irenaeus, a second-century Bishop of Lugdunum in Gaul, then a part of the Roman Empire (now Lyons, France). He was an early church father and apologist, and his writings were formative in the early development of Christian theology, which at the time was indistinguishable from Catholic theology. Irenaeus's best-known book, *Adversus Haereses*, or *Against Heresies*, was written around 180 CE, and is a detailed attack on Gnosticism, which was at the time considered to be a serious threat to the Church.[8] As one of the first great Christian theologians, Irenaeus emphasized the traditional elements in the church, especially the episcopate, scripture, and tradition. Irenaeus wrote that the only way for Christians to retain unity was to humbly accept a single doctrinal authority, and that was the episcopal councils in union with the bishop of Rome. Against the Gnostics, who said that they possessed a secret oral tradition from Jesus himself, Irenaeus maintained that the bishops in different cities are known as far back as the Apostles, and none of *them* were Gnostics.

He also maintained that the bishops provided the only "safe guide to the interpretation of Scripture." His writings, with those of Clement and Ignatius, are taken to hint at papal primacy—the infallible word of the pope in all matters ecclesiastical and scriptural. Irenaeus is the earliest witness to recognition of the canonical character of all four gospels, and is really the precursor to the Constantinian Councils that established canonical rules for the bible.

The Gnostics claimed to possess the "hidden mysteries" as relayed to them by Jesus Christ himself. And according to their "heretical" teachings, Moses constructed the entirety of the Genesis account of creation on his early influence in Egyptian teachings of the Ogdoad. Irenaeus sets about in his writings to present and dissemble the writings of the Gnostics regarding Moses and creation, first referring to them as the development of "mighty fictions."[9]

According to Irenaeus, Moses followed the pattern of the Ogdoad in the fashion in which he wrote the account of creation. This can get a little sticky, so stay with me here….

At the beginning of Moses' account of creation in the Book of Genesis, he starts out in verse one of Genesis chapter one, by saying that "In the beginning, God created the heavens and the earth" (Genesis 1:1). And by creating a numerical number of four elements to the first staement of creation—God, created, heavens, earth—Moses was establishing the first *Tetrad* (grouping of four) of the Gnostics and hailing back to the initial four elements of the four god couples of the Egyptian Ogdoad. See where this is going, now?

Fascinating stuff! Read on….

Moses went on in his creation account by stating that the creative act was invisible and hidden nature—a reference to the "invisible egg" of creation; a visible physical creation birthing from an invisible spiritual dimension: "Now the earth was invisible and unformed" (Genesis 1:2). Then, by naming an abyss and darkness, in which were also water, and the Spirit moving upon the water, Moses is referring to the second *Tetrad* that births out of the first: "invisible, unformed, Spirit, moved."

Then, proceeding to mention the Gnostic *Decad*, Moses names light, day, night, the firmament, the evening, the morning, dry land, sea, plants, and, in the 10th place, trees all as a part of the initial creative act. Thus, by means of these 10 names, he indicated the 10 Æons of the Gnsotic structure, again based on the Egyptian Ogdoad.

Moses then reiterates the power of the Gnostic *Duodecad* and names the sun, moon, stars, seasons, years, whales, fishes, reptiles, birds, quadrupeds, wild beasts, and, after all these, in the 12th place, man. In this, the Gnostics taught that the *Triacontad* (the Triacontad (30) exist in a tripartite division of an Ogdoad (8), Decad (10), and Duodecad (12)) was spoken of through Moses by the Spirit. Further, man was also being formed after the image of the power above, had in himself that ability that flows from the one source: the invisible force. This ability was seated in the region of the brain, from which four faculties proceed, after the image of the Tetrad above, and these are called sight, hearing, smell, and taste. Moses also hails to

the Ogdoad in stating that man has four sets of two: two eyes, two nostrils, two ears, and two senses of taste: bitter and sweet.

Moses continues on with his Ogdoad construct in that the sun was created on day four; the tented courts of the Tabernacle were made of fine linen, blue, purple, and scarlet. Again, the long robe of the priest falling over his feet, was adorned with four rows of precious stones. Moses also shows the influence of the Ogdoad, again, in that man was formed on the eighth day, his earthly part was formed on the sixth day, but his fleshly part on the eighth. Multiples of four.

And then Moses states that the ark of Noah was 30 cubits high—again the Tricontad—and that eight persons were saved inside most clearly indicates the Ogdoad, which brings salvation.

Now, for the record, I know very little about Gnosticism and how it works. However, it appears that they at least believed that Moses was writing in multiples that revealed a heavy influence of the teaching of Egyptian Ogdoad creation.

Why Is Moses Important to the Nephilim?

The place we draw our primary source for the Hebrew word, *Nephilim* is in a book authored by Moses, a historical character drenched in the waters of Judeo-Christian, biblical tradition. In many circles of non-religious thought, this sinks Moses deep into the pond of religious mythology, where even his existence as a real person falls under the voluminous waves of skeptical attack. So, having even a brief understanding of his history and a “lite” touch

on the probable history surrounding his existence and interaction with the people living in the known historical courts of Egypt lends some credence to the things he is said to have traditionally written.

When there is scholarly controversy even over the lives and deeds of royal Egyptian figures who are established in the historical record, how can we even begin to establish the credible existence of someone who by mention of his name alone, casts him in the shadowy light of religious mythology? Moses' presence in established Egyptian history is, for all practical purposes, anonymous. So it is ultimately important, in researching works that are traditionally held to be authored by him, to establish who he was, when he lived, what he experienced, and from where he drew his foundational abilities and philosophies, in order to lend some modicum of concrete foundation for the things about which he wrote.

And I believe I have accomplished that goal in the preceding words. Defy the auto-psychological response to discount anything that goads you to offhandedly dismiss something simply because it is entrenched in religious or mysterious belief systems, and open your eyes to the reality that even religious writers with hugely miraculous events ascribed to them, have their place in real history.

Moses wrote the books of the Law of the Hebrews; there is no question in my mind. He penned the passage in the Book of Genesis regarding the Nephilim, though, I believe, as an abridged retelling of already widely accepted events sourced in already-ancient texts of

his day in the 15th century BCE. His later mention of the Nephilim, the descendents of Anak, who the spies said were living in the land of Cana'an, may have been a later edit by Moses or his successor, Joshua, but the passage still reveals hints and clues as to the existence of these beings. Moses relied heavily on the original accounts of Enoch (as rewritten after the Babylonian captivity in the third century BCE) and on his early religious education as a "son of the pharaoh" in 18th Dynasty Egypt.

A final thought on Moses, as a result of my 30 years of study, research, and contemplation on this remarkable man, is that he was establishing himself as the "Pharaoh-God" of the Israelites. Everything he had learned in the royal courts, he incorporated into establishing his leadership. His "talks with God" gave him the seal of Divine kinship and approval before the people—something that most leaders of coups or rebellions strive very hard to accomplish. His word was law. And his kingly arrogance could only have found its roots in the leadership styles and qualities he learned from the best, the Thutmoses/Hatshepsut family of Egyptian monarchs.

Of all this, he gave us the Nephilim, though borrowed from other faith writings of his day, blended with the gods of Egypt.

chapter 4
The Pan-Cultural Effect

In 1872, George Smith, pioneering English Assyriologist and noted archaeologist and researcher with the British Museum, laboriously reconstructed the puzzle-piece-like fragments of Babylonian tablets dating to 1700 BCE found at excavations of the city of Ninevah. One night, Smith came across a large fragment with only one side legible. He was stunned to read the story of a man who built an ark to escape a devastating flood, who brought on board animals of all types, who sent out birds to see if the water had receded. If you are thinking that Smith found an ancient tablet recounting the flood of Noah, you would be incorrect. Smith had stumbled across one chapter of the much longer, long forgotten tale, of the *Epic of Gilgamesh*,[1] a "mirrored" account of the Noah and the Ark story found in the Book of Genesis. Only the account of Gilgamesh had a completely different cast of characters and a recounting of other events not found in the Noah story.

In the Babylonian Epic of Gilgamesh, toward the end of the *He Who Saw the Deep* version by Sîn-lēqi-unninni,[2] there are references to the great flood (Tablet XI). Many scholars believe that the flood myth of Gilgamesh was added to Tablet XI in the "standard version" of the *Gilgamesh Epic* by an editor who plagiarized the flood story

from the *Epic of Atrahasis*.[3] A short reference to the flood myth is also mentioned in the much older Sumerian Gilgamesh poems, from which the later Babylonian versions drew much of their inspiration and subject matter. This was a late addition to the Gilgamesh cycle, largely paraphrased or copied verbatim from the *Epic of Atrahasis*.[4] In this account, the hero Gilgamesh, seeking immortality, searches out Utnapishtim in Dilmun, a kind of paradise on earth. Utnapishtim tells Gilgamesh how Ea (equivalent of the Sumerian Enki) warned him of the gods' plan to destroy all life by means of a great flood. Utnapishtim then passes on instructions he had been given on how to build an enormous barge-like vessel in which he could save his family, his friends, and his wealth and cattle. After the deluge subsides, the gods repented of their action and granted immortality to Utnapishtim and his wife.

Short of historical and comparative religious and mythological research, there is no scientific methodology that can be applied to a study of the Nephilim and the disastrous deluge that killed a world of living beings as a result. You can't ring up a spirit, angel, demon, or some other form of extra-terrestrial being on the telephone, lure it into a laboratory and coax it to have sex with a human woman for the purposes of observing conception and birth of offspring. There is no means to have the ability to hypothesize, study, and repeat the procedure to gain quantifiable data. You can, however, look to the ancient annals. There is a certain scientific methodology at play when you consider that nearly every culture of the ancient world has

its version of these phenomena as mentioned in the Books of Genesis and Enoch.

Including the Genesis account of Noah's Flood, in which we have the introduction of the Sons of God and their mixed-blood offspring, there are more than 600 ancient tribal legends from around the world giving account of the global deluge that consumed the antediluvial (pre-flood) world. And every major civilization of the ancient world has its corresponding mythological gods, demigods, and star children that all seem to have common source points. Despite mainstream anthropological explanations of these ancient accounts as referring less to a global flood than localized rivers over-spilling their banks, nearly all of the ancient tribal legends comprising the 600 tales speak of a "world covering" flood. And most of those tribal histories mention the intercourse between spirit beings and human women as partial cause for a deity to send flood waters to wipe them out.

The various accounts of a great, ancient flood come from hundreds of tribes in Europe, Asia, the Near East, Africa, Australia, the Pacific islands, and the Americas. To enlist them all here would require a volume of its own, so suffice it to say that these various tales are found not only in what we would consider the major, well-known cultures of antiquity, such as Greek, Roman, Celtic, Egyptian, and Middle Eastern, but also from tribes such as the Masai, Yoruba, and Mandingo of Africa; the Vogel, Samoyed, Yenisey Ostyak, Tibel, Lepcha, Sagaiye, Ifugayo, Bahnar, and Kammu tribes of Asia; the

Australian tribes of Maung, Gunwinggu, Gumaidje, and Manger; North America's Inuit, Kwakiutl, Kootenay, Cherokee, Mandan, Choctaw, Navajo, and Lakota; the Tarascan, Yaqui, Tlaxcalan, Chol, Toltec, and Maya of Central America; and the South American Acawai, Yaruro, Arawak, Murato, Toba, and Selk'nam. The list is so vast that even the scant few shown here are barely the tip of the iceberg.

All this illustrates is that every culture, every tribal system, every clan, region, city-state, and religion had its version of the Genesis Flood and the events surrounding its purpose, from the utilitarian to the obscurely mythological.

Although I list here only a few of the cultural variants on the flood story, take note of how most of them reference the gods, giants, and anger of a deity against the corrupt and sinful inhabitants of the earth.

Lithuanian

From his heavenly window, the supreme god Pramzimas saw nothing but corruption, war, and injustice among mankind. He sent two giants, Wandu and Wejas (water and wind), to destroy the earth. After 20 days and nights, little was left. Pramzimas looked to see the progress. He happened to be eating nuts at the time, and he threw down the shells. One happened to land on the peak of the tallest mountain, where some people and animals had sought refuge. Everybody climbed in and survived the flood floating in the nutshell.

Pramzimas's wrath abated, and he ordered the wind and water to end their devastation. The people left the nutshell and dispersed, except for one elderly couple who stayed where they landed. To comfort them, Pramzimas sent the rainbow and advised them to jump over the bones of the earth nine times. They did so, and up sprang nine other couples, from which the nine Lithuanian tribes descended.[5]

Celtic

Heaven and Earth were great giants. Heaven lay upon the Earth so that their children were crowded between them, and the children and their mother were unhappy in the darkness. The boldest of the sons led his brothers in cutting up Heaven into many pieces. From his skull they made the firmament. His spilling blood caused a great flood that killed all humans except a single pair, who were saved in a ship made by a beneficent Titan. The waters settled in hollows to become the oceans. The son who led in the mutilation of Heaven was a Titan and became their king, but the Titans and gods hated each other, and the king titan was driven from his throne by his son, who was born a god. That Titan at last went to the land of the departed. The Titan who built the ship, whom some consider to be the same as the king Titan, went there also.[6]

Roman

Jupiter, angered at the evil ways of humanity, resolved to destroy

it. He was about to set the earth to burning, but considered the possibility that the flames might set heaven itself afire, so he decided to flood the earth instead. With Neptune's help, he caused storm and earthquake to flood everything but the summit of Parnassus, where Deucalion and his wife Pyrrha came by boat and found refuge. Recognizing their piety, Jupiter let them live and withdrew the flood. Deucalion and Pyrrha, at the advice of an oracle, repopulated the world by throwing "your mother's bones" (stones) behind them; each stone became a person.[7]

Scandanavian

Oden, Vili, and Ve fought and slew the great ice giant Ymir, and icy water from his wounds drowned most of the Rime Giants. The giant Bergelmir escaped with his wife and children on a boat made from a hollowed tree trunk. From them rose the race of frost ogres. Ymir's body became the world we live on. His blood became the oceans.[8]

Chaldean

According to accounts attributed to the great Babylonian priest-historian Berosus (whose writings about Oannes we will see in Chapter 5), the antediluvians were giants who became impious and depraved, except one among them who reverenced the gods and was wise and prudent. His name was Noa, and he dwelt in Syria with his three sons Sem, Japet, Chem, and their wives Tidea, Pandora, Noela,

and Noegla. From the stars, he foresaw destruction, and he began building an ark. Seventy-eight years after he began building, the oceans, inland seas, and rivers burst forth from beneath, attended by many days of violent rain. The waters overflowed all the mountains, and the human race was drowned except Noa and his family who survived on his great boat, which came to rest at last on the top of the Gendyae or Mountain. According to legend, remnants of the enormous boat still remain, which men take bitumen from to make charms against evil.[9]

The list of cross-cultural accounts of the flood and the giants could fill volumes of books, so I merely noted a handful to illustrate the point that nearly every culture has its own version of the Flood of Noah and the elements that brought on the great deluge. Again, the absence of recorded history becomes a near-irrelevancy when stacked against the innumerable cultural accounts that all seem to hail back to a singular common event. This is by no means the final word on the matter, but merely a start in sifting through the many mythological evidences that seem to point to a great historic event.

As mentioned, there are many cultural references to “giants” and “visitors from the sky,” whom most tales refer to as angels, demons, or spirit beings. These “spirits who descended” are found in nearly every account of the ancient deluge, and are found in innumerable ancient accounts such as the Anaaye (Diné/Navajo), the Nunhyunuwi (Cherokee), the Cawr (Welsh), the Dev (Turkish), the

Velikan (Russian), the Yak (Thai), the Rephaim (Hebrew), the Famangomadan (Spanish), the Wrnach (Welsh), Fomorians (Celtic), Dasa Maha Yodayo (Sri Lanka), the Puntan (Micronesia), the Azrail (Armenian), the Gigantes (Greek), and many, many others.

The notion that the accounts of the Nephilim reached every culture of the world is not as far-fetched as we might think. Though the story of the descent of the Watchers to the top of Mount Hermon is the Hebrew version, other cultural mythologies have their own variations on the tale. Whether borrowed and incorporated into their own mythologies and legends, or experienced firsthand by their own ancient inhabitants, it is clear that the Nephilim in one form or another affected the populations of nearly all ancient cultures, exponentially spreading around the globe.

But where did the Nephilim come from, in the first place?

chapter 5
The Watchers

> "I ought to be thy Adam, but I am rather the fallen angel…"
>
> —The Creature, from Mary Shelley's *Frankenstein*

> "The desire of excessive power caused the angels to fall; the desire of knowledge caused men to fall."
>
> —Francis Bacon

Enoch, a book found among the Dead Sea Scrolls, called them "The Watchers," these non-earthly beings who seemed to hold some sort of superior capacity over the inhabitants of the earth. The writer of 1 Enoch even subtitles a section of the book, "The Book of the Watchers": 1 Enoch 6-36. In the Aramaic the Watchers are the Irin, which is translated as "angel" (Greek *angelos;* Coptic *malah)* in the Greek and Ethiopian translations, although the commonly used Aramaic term for angel, *malakha*, never appears in the Book of Enoch, which is written in Aramaic. Irin is a word also found in the Old Testament's historical/prophetic Book of Daniel, where three times throughout the book the author links them directly to God's holy angels. It is in the Book of Daniel that the great Babylonian King Nebuchadnezzar falls into a period of madness upon seeing a

“Watcher, a holy one (singular) come down from heaven” and appear to him in a dream and prophesy. The singular form of the word in this context suggests that “a Watcher” and “a Holy One” are two different titles for the same entity or caste of entities.

In the Book of Daniel, King Nebuchadnezzar goes on to describe the message delivered to him in his dream, wherein he is told that he will be reduced to madness and shall crawl upon the ground as a beast, eating grass, and that this divinely ordered punishment is “by the decree of the Watchers, and the demand by the word of the holy ones” in order that “the living may know that the Most High rules in the kingdom of men.” Nebuchadnezzar then falls into an undefined period of mental illness and temporal insanity after which, when he comes back to his full senses, he states:

> “34 At the end of that time, I, Nebuchadnezzar,
> raised my eyes toward heaven, and my sanity was
> restored. Then I praised the Most High; I honored
> and glorified him who lives forever. His dominion is
> an eternal dominion; his kingdom endures from
> generation to generation. 35 All the peoples of the
> earth are regarded as nothing. He does as he pleases
> with the powers of heaven and the peoples of the
> earth. No one can hold back his hand or say to him:
> ‘What have you done?’ 36 At the same time that my
> sanity was restored, my honor and splendor were
> returned to me for the glory of my kingdom. My

> advisers and nobles sought me out, and I was restored to my throne and became even greater than before. 37 Now I, Nebuchadnezzar, praise and exalt and glorify the King of heaven, because everything he does is right and all his ways are just. And those who walk in pride he is able to humble."

(Daniel 4:34-37)

It appears that the Watchers had made their point. And it is also clearly indicated by this passage that the Watchers themselves existed long after the rebellion of Shamyaza and his followers on Mount Hermon, and were a caste who, in their non-rebellious station, were emissaries of God or of a much higher, superior being. If nothing else, it is abundantly clear that the Watchers are here in this passage again established as being part of a hierarchy who answered to a superior authority.

In the Book of Enoch, the Watchers are angels who have been dispatched or assigned to the earth to "watch over" its inhabitants, but in the process of conducting their duties, they become enamored with human women. The passage in Genesis says they "lusted" after the women of the earth, which results in one *en masse* act of rebellion in which they follow the prodding of their leader, Shamyaza, and illicitly instruct human beings in all types of arts and practices not yet naturally developed by humans. And they, of course, enter into intimate relations and sexual procreative activity with the inferior humans. The draw for these beings to interact and

have intercourse with human women must have been either a very strong urge, if they indeed were angelic or superior in nature, or it was the act of beings who had a definitive purpose and goal of interbreeding.

Whether they were divinely appointed emissaries part of an orderly caste of angels that held responsibility over mankind, or a race of infiltrators perceived by the earth's population as gods and spirit beings, they seemingly had the ability to choose and impregnate whomever they wished. And having had such ability clearly indicates that they were much higher on the cosmic food chain than the humans they were able to subjugate and influence at whim. The great theological question looms around whether or not they were part of the biblical accounts of fallen angels or only labeled as such in the perception of those who first beheld and intercoursed with them.

After their offspring, the Nephilim, are conceived, the Watchers carry on a systematic instruction of humans in the arts of herbology, cosmetics, mirrors, weaponry, sorcery, and other technical advances that would otherwise have taken a much longer period of time for humans to develop on their own. It gives humanity a foisted-upon boost that would not otherwise have happened in such a short period of time. This ongoing teaching was carried out by Shamyaza and the 200 Watchers who were there dwelling among the humans along with him.

There are 20 leaders of the Watchers mentioned in the Book of

Enoch:

> “7 And these are the names of their leaders:
> Samlazaz, their leader, Araklba, Rameel, Kokablel,
> Tamlel, Ramlel, Danel, Ezeqeel, Baraqijal, 8 Asael,
> Armaros, Batarel, Ananel, Zaqlel, Samsapeel,
> Satarel, Turel, Jomjael, Sariel. These are their chiefs
> of tens.”
>
> (1 Enoch—The Book of the Watchers 6: 7-8

According to the Book of Enoch, the Watchers who took wives, had sexual intercourse with them, producing offspring, and taught forbidden knowledge became part of the caste of fallen angels. Enoch lists their leaders by specific names. And take specific note of how many of these beings bear the name of their maker, Elohim, denoted by the “El” at the end of the name (Other such great archangels who bore the name of God, ranking them as “Sons of God [bene haElohim] are Gabriel, Michael, and Raphael, but they were not part of the fallen caste.):

Araqiel (also Arakiel, Araqael, Araciel, Arqael, Sarquael, Arkiel, Arkas) taught humans the signs of the earth. However, in the Sibylline Oracles, Araqiel is referred to not as a fallen angel, or Watcher, but as one of the five angels who lead the souls of men to judgement, the other four being Ramiel, Uriel, Samiel, and Azazel.

Armaros	(also Amaros) in 1 Enoch taught men the resolving of enchantments and the casting of spells.
Azazel	taught men to make knives, swords, and shields, and how to devise ornaments and cosmetics.
Baraqel	(Baraqiel) taught men astrology and the divining of the stars.
Bezaliel	is also mentioned in 1 Enoch, but is left out of most translations due to damaged manuscripts and problematic transmission of the text.
Chazaqiel	(sometimes Ezeqeel) taught men the signs of the clouds, the art and science of meteorology, and the prognostication of weather.
Gadriel	also taught the art of cosmetics.
Kokabiel	(also Kakabel, Kochbiel, Kokbiel, Kabaiel, and Kochab) is a high-ranking, holy angel, but, in general apocryphal lore and also in 1 Enoch, he is a fallen Watcher, resident of nether realms, and commands 365,000 surrogate spirits to do his bidding. Among other duties, he instructs his fellows in astrology.
	taught mankind the art of writing with ink and paper, and taught “the children of men the bitter and the

Penemuel sweet and the secrets of wisdom.

Sariel (also Suriel) taught mankind about the courses of the moon and tidal influences, at one time regarded as forbidden knowledge.

Shamyaza (also Shemyazaz, Shamazya, Semiaza, Shemhazi, Semyaza, and Amezyarak) is one of the leaders of the fall from heaven, and the instigator of the pact to cohabit with human women.

Shamsiel once a guardian of Eden, served as one of the two chief aides to the archangel Uriel (the other aide being Hasdiel) when Uriel bore his standard into battle, and is the head of 365 legions of angels and also crowns prayers, accompanying them to the fifth heaven. He is referred to as one of the Watchers. He is a fallen angel who teaches humanity the signs of the sun.

> “1 ‘And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms 2 and enchantments, and the cutting of roots, and made them acquainted with plants. And they 3

> became pregnant, and they bare great giants, whose height was three thousand ells: Who consumed 4 all the acquisitions of men. And when men could no longer sustain them, the giants turned against 5 them and devoured mankind. And they began to sin against birds, and beasts, and reptiles, and 6 fish, and to devour one another's flesh, and drink the blood. Then the earth laid accusation against the lawless ones."
>
> (1 Enoch 7:1-6)

A Rebellion Against Heaven

So the Watchers, some 200 in number, swore an oath to one another on the slopes of Mount Hermon in northern Israel, making a pact to descend to the earth, take human form, and take wives from the daughters of men. Ignoring, for a moment, the obvious mythical, mystical aspect of angelic beings—and this seems such an inconsequential thing in current cultural mindset, where we no longer have great prohibitions against intermarriage among the races except in racially entrenched pockets of modern civilization—and one would think that this sort of inter-breeding on the part of (even mythological) characters is rather innocuous. There is almost a "who cares?" aura about it, until you consider the far reaching ramifications of the actions of the Watchers—especially if they are in any form true events that have been recorded. Just as we have

"changed" the role of God as our civilized tendencies have evolved, we ascribe modern thinking to ancient prohibitions and deeds. Note what God said of himself to the prophet Amos in the pages of Old Testament scripture:

> "7 This is what he showed me: behold, the Lord was standing beside a wall built with a plumb line, with a plumb line in his hand. 8 And the Lord said to me, 'Amos, what do you see?' And I said, 'A plumb line.' Then the Lord said, 'Behold, I am setting a plumb line in the midst of my people Israel;
>
> I will never again pass by them; 9 the high places of Isaac shall be made desolate, and the sanctuaries of Israel shall be laid waste, and I will rise against the house of Jeroboam with the sword.'"

(Amos 7:7-9)

In essence, God was calling himself the standard by which Israel needed to measure up. The plumb line falls straight and true due to the laws of gravity and nature. Anything that deviates from the plumb is considered by God to be "off the mark." The pact made by the Watchers to impregnate human women constituted a rebellion against the laws of heaven that knocked the plumb completely off the wall. And, as we shall see in Chapter 8 (in the section entitled "The Assembly of the Sons of God"), their sin was against the supreme king of the Divine Council of the gods—a deed worthy of

divine consequences. This links the Nephilim, “those who were cast down,” with the fallen angels of the “War in Heaven” described in The Book of Isaiah. In the passage, God is assuring Isaiah that their Babylonian oppressors will be brought down to size. The following passage speaks of the Babylonian king, but many have attributed this to the fall of Lucifer, even though the passage does not implicitly say that:

> “12 How you have fallen from heaven,
> morning star, son of the dawn!
> You have been cast down to the earth,
> you who once laid low the nations!
> 13 You said in your heart,
> ‘I will ascend to the heavens;
> I will raise my throne
> above the stars of God;
> I will sit enthroned on the mount of assembly,
> on the utmost heights of Mount Zaphon [one of the most
> sacred mountains to the Cana’anites]
> 14 I will ascend above the tops of the clouds;
> I will make myself like the Most High.’
> 15 But you are brought down to the realm of the dead,
> to the depths of the pit.”

(Isaiah 14:12-15)

The trouble with many of these Old Testamental prophecies is that they seemingly start talking about one thing, but then click over, mid-sentence, into making spiritual word pictures of a completely different notion or event altogether. It's rather like having a talk about your backyard birdfeeders over a cup of coffee with a friend, then watching his eyes turn to a fervent, glossy stare as he begins to speak to you about the "wings of the black raven spreading their shadow over your soul…." (This actually happened to me, once, so don't laugh.) At any rate, God seems to lapse into prophetic mode while seemingly relating information about something completely different—and usually without warning or notice. The casual reader of these prophetic passages of scripture would have to draw the conclusion that the passage is either complete in its thoughts about the king of Babylon, or that the God who delivered the message has a—and I mean no disrespect nor blasphemy by this—attention deficit disorder problem when transmitting hidden meanings in the midst of what is a completely different description altogether on the surface. Also interesting to note in this passage: The reference to the "mount of Assembly" here contains a veiled reference to the Divine Council.

> "10 'Then they took wives, each choosing for himself; whom they began to approach, and with whom they cohabitated; teaching them sorcery, incantations… (and) all the secret things which are done in the heavens.'"

(1 Enoch 7:10)

This is the real sin of the Watchers laid bare. They shared "powerful forbidden secrets" with mankind, and as Enoch says, *"men were not born for this."* As we saw, each of the leaders of the Watchers taught some specialized field of knowledge, such as astronomy, the manufacture of goods, the dying of textiles, the making and application of cosmetics, and so on. And certainly, although the teaching of such things as sorcery and astrology may have been viewed as ungodly and taboo at the time, despite these things having taken place long before Mosaic Law and written prohibitions, one of the Watchers, Penemuel, stands accused of something as simple as "teaching men to understand writing, and the use of ink and paper." This seems to be a very out-of-place prohibition, for even Enoch himself is described as a "scribe of righteousness," and is credited in the Muslim Qur'an with being the inventor of mathematics, writing, and astronomy.[1]

Berossus of Babylon, a third-century BCE Hellenistic-era Babylonian writer[2] born near the beginning of Alexander the Great's reign, an astronomer and priest of Bel Marduk, speaks of the half-man or half-fish god, Oannes, as having engaged in similar forms of activity as the Watchers. He would rise up out of the sea each morning and teach unknown arts and knowledges, only without the inherent prohibition of those said knowledges being forbidden by a superior deity or set of theological rules. So, setting aside the Watchers' acts of cohabitation with and impregnation of human women, the Book

of Enoch tells us that the teaching of forbidden knowledge to humanity seems to be the overt crime committed by the Watchers. If you read between the lines and root out the unwritten subtext of the book, it would almost seem as if the hidden message is that "knowledge begets evil."[3] Like the Amish and the Pennsylvania Dutch who shun technological advance, believing it distracts them from a closer walk with God and is the source of all the world's sins and woes, the author of the Book of Enoch is telling us that "higher understanding" was contrary to primeval man's true nature, and resulted inevitably in corruption, judgment, and eventual punishment. It's like handing a child a loaded gun: He may have some concept of what the thing does, but he can create a world of havoc and tragedy when wielding it on his own.

But, of course, we have the opposite side of the argument from more conservative, evangelical theologians who, if they even broach the topic of the Watchers and the Nephilim at all, will quickly point out how they believe these beings were part of the Luciferian fall after the War in Heaven. And, as if God had no control over his creation, these minions of Lucifer set about a campaign to infiltrate the human bloodline and thereby infect the pure blood of the human race, leaving no possibility for the pure human bloodline of the prophesied Messiah to ever take hold. The great sin, then, of the Watchers was not just the teaching of ancient, forbidden wisdom, but an all-out assault on the one and only begotten Son of God, who had not yet been conceived. However, were this the stratagem

incorporated by the fallen demonic minions of Satan, then they waited seven long generations to begin their tactical.

Watcher Psych 101

The Book of Enoch is more of an accurate record of how the Watchers were *perceived* within a framework of antediluvian worship of God than it is a reflection of who the Watchers really *were* or what they really *did*. In these accounts of the "fallen" caste of Watchers, we are given very little insight as to what their intent was, or into their personalities or their motivations. We only know that they lusted, sought out, and carried through with a plan that they were convinced was something they should carry out, but that would also bring down the wrath of God on their heads. This is why Shamyaza was second-guessing his decision, and why he looked pleadingly to the others of his kind to bolster him in his decision. They, in response, joined in with him and set the pact in concrete. Their devilish intent and malicious bloodplay are ascribed later by scholars and researchers who parse the texts with ecclesiastical intent, or who are merely disingenuous with the context when it falls outside their theological or denominational beliefs. Never once in the passages about the Watchers does it say they descended with intent to thwart the bloodlines of the coming Messiah, but that very sin has been ascribed to them by later interpreters of the text. It is axiomatic that people have an innate fear and mistrust of those whom they perceive as knowing more than they do, and most certainly of those who wield a greater power over them. It is also a

given (just ask Machiavelli) that people fear, resist, and rise against any brand of change that accompanies new knowledge and new ideas. This is precisely what the Watchers brought to the ancients—change, revolutionary and evolutionary concepts, and knowledge; the sweet, fruity filling of forbidden knowledge baked within the pie crust of taboo and prohibition.

But the corruption seems to go far beyond the mere transmission of knowledge and wisdom. The offspring of the Watchers were guilty of grievous crimes against mankind that Enoch equates to the "whole earth being filled with blood," and the souls of those who perished at their hands crying in some dreadful ghostly complaint to gain the attentions—if not the vengence—of God.

> "5 Thou hast seen what Azazyel has done, how he has taught every species of iniquity upon earth, and has disclosed to the world all the secret things which are done in the heavens. 6 Shamyaza also has taught sorcery, to whom thou hast given authority over those who are associated with him. They have gone together to the daughters of men; have lain with them; have become polluted; 7 And have discovered crimes to them. 8 The women likewise have brought forth giants. 9 Thus has the whole earth been filled with blood and with iniquity.
> 10 And now behold the souls of those who are dead, cry out.

> 11 And complain even to the gate of heaven.
> 12 Their groaning ascends; nor can they escape from the unrighteousness which is committed on earth. Thou knowest all things, before they exist. 13 Thou knowest these things, and what has been done by them; yet thou dost not speak to us. 14 What on account of these things ought we to do to them?”

(1 Enoch 9:5-14)

Naturalness of awareness is synonymous with wisdom—true wisdom. And true wisdom holds a true power, not to oppress or manipulate, but to enlighten and illuminate; it’s a power that is innate in every single being. In ancient times, however, wisdom was synonymous with power, and power especially for those who did not possess it was more often than not perceived to be synonymous with *oppression.*[4] Indeed, the Nephilim were accused of such when it was written:

> “12 All the earth has been corrupted by the effects of the teaching of Azazyel. To him therefore ascribe the whole crime. 13 To Gabriel also the Lord said, Go to the biters, to the repro- bates, to the children of fornication; and destroy the children of fornication, the offspring of the Watchers, from among men; bring them forth, and excite them one against another. Let them perish by mutual slaughter; for

> length of days shall not be theirs…. 18 ‘Destroy all the souls addicted to dalliance, and the offspring of the Watchers, for they have tyrannized over mankind. 19 Let every oppressor perish from the face of the earth; 20 Let every evil work be destroyed…’”

(1 Enoch 10:12-13, 18-20)

As is common in apocalyptic Jewish texts, as well as mythological tales from around the world, the oppressors in the tales are ascribed attributes of enormously epic proportion. In the Book of Enoch, the offspring of the Watchers, the Nephilim, are described as a race of giants who committed acts against both mankind and nature to monstrous, mythic degrees:

> “11 Then they took wives, each choosing for himself; whom they began to approach, and with whom they cohabited; teaching them sorcery, incantations, and the dividing of roots and trees. 11 And the women conceiving brought forth giants, 12 Whose stature was each three hundred cubits. These devoured all which the labor of men produced; until it became impossible to feed them; 13 When they turned themselves against men, in order to devour them; 14 And began to injure birds, beasts, reptiles, and fishes, to eat their flesh one after another, and to drink their

blood."

(1 Enoch 7:11-14)

They consumed birds and fish, "devouring their flesh one after another and drinking their blood." This resembles the highly exaggerated claim of a peasant tenant who watches his feudal overloads feast on fatted calves and flambéed fowl while he and his family subsist on the broth of roots and bark, with a side helping of gruel—and then he makes up horrible stories about it to exaggerate his classist angst. However, most major religions and countless legends and mythologies speak of a time when giants walked the Earth. Why would diverse and widely separated traditions all make the same outrageous claims unless it had some basis in truth? All myth and legend have at their primordial headwaters some kernel of fact and truth. And if that truth was not there at the core, what are the odds that all these traditions could concoct such similar stories?

In the Watchers we see an emerging prototype of *Satan*, the adversary, deciver, accuser, liar. We can also see a variation on the theme of Original Sin. Just as with Eve and the forbidden fruit, the sin of the Watchers involved a specific combination of infractions, having to do with both disobedience and knowledge. And in a very real sense, Cain, the firstborn son of Adam and Eve, became the first of the Nephilim.

If one were to look behind the mythic elements of the story of the Watchers, there are many various historical events that could come

to the forefront in ways to explain the spread of such incredible tales. But what ought to intrigue us beyond all fanciful stories is the persistence of the myth itself; the ongoing story of a race of gods and their descendants, who somehow come to be perceived as demonic.

Where Their Feet Hit the Ground

The Watchers. They first appear on the scene in Sumer. *Shumer*, it seems, literally means the "land of the Watchers." For American author Zecharia Sitchin, they are alien beings whose specific task is to orbit the earth, monitoring events on earth. For Sitchin, the Watchers are not a race or a species; they are merely a job specification. Their colleagues had abandoned their ships and had landed on Earth—they continued to orbit the Earth. Those who did land, either mated or genetically engineered mankind into its present form. As a consequence, mankind worshipped the Watchers as gods.

Going a step further back, however, It is recorded in the Book of Enoch that these so-called "Watchers" descended first to the slopes and foothills of Mount Hermon *(Ha Hermon* in Hebrew), also known as *Jabal el-Shaykh* in Aramaic, meaning, "Mountain of the Chief." The mountain is actually a cluster of mountains made up of three distinct summits that straddle the current-day border between Lebanon and Syria in the highly political, much-disputed Golan Heights region of northern Israel. To set it in more modern context,

it was this mountain that exchanged hands back-and-forth between Israel and Syria during the Six Day War of 1967 and the Yom Kippur War of 1973. On this mountain it is said the Watchers first descended to the earth and made their pact to cohabitate with human women and to teach “forbidden” skills to mankind.

Mt. Hermon, Golan Heights, Israel/Syria/Lebanon, where the Watchers descended to the earth.
Photo is licensed under Wikipedia Creative Commons.

In the occult science of Numerology, the number 33 represents the ultimate attainment of consciousness. Keeping that in mind, it is very interesting to note that the geographic location of Mount Hermon, the very place where the Watchers are said to have descended to the earthly plane, lies on the 33rd parallel, which is a latitude of 33° north of the equator. If you trace the 33rd parallel to the exact geographic global opposite from Mount Hermon, you will find yourself directly on top of the most controversially mythic place in current ufological history: Roswell, New Mexico. Mount Hermon, where the Watchers descended to the earth, and Roswell, New Mexico, are exact polar opposites on the same 33rd degree north latitude. The global coordinates of Mount Hermon and the Roswell crash site are no accident, and speak to some deeper, perhaps secret

significance.

> “If aliens used the thirty-third latitudinal line as a weigh point—a landing point for planet earth, what biblical people saw thousands and thousands of years ago on Mount Hermon, were entities that came down from the sky. They called them angels.”

Bill Birnes, *Ancient Aliens, UFO Magazine, UFO Hunters*[5]

Two significant sites on the 33rd parallel north. Mt. Hermon, Israel, and the highly controversial Roswell, New Mexico, UFO crash site are exact geo-global opposites.

Photo courtesy of the author. Copyright 2011.

Could the Watchers who descended to the slopes of Mount Hermon thousands of years ago, and the UFOs that reportedly crashed at Roswell in 1947 be from the same extra-terrestrial race? If these two events spanning the entirety of recorded human history indeed involve alien races, then they have been with us for the long haul, since the beginning of time. And it begs the question of whether or not they were left behind to monitor us, or to help establish and guide our civilizations and culture. And the even bigger question: Are they still among us today?

Some Christian ufologists, such as Chuck Missler, believe that the "Sons of God" in Genesis 6:2 are actually extra-terrestrials or grey aliens,[6] and that these beings are actually fallen angels or demons that have appeared during the antediluvian times in order to genetically alter the human race, and to pollute the bloodline of Jesus.[7] Thus, the Nephilim would be the hybrid race of these beings in this view.

Sumer

The land of "Shumer," or Sumer, "Shinar" of the bible (literally, "Land of the Watchers" or "Land of the Bright Shining Ones"), as it has been identified in the Mesopotamia's Fertile Crescent region, in modern-day Iraq, is the place where the Watchers and their offspring, the Nephilim, had their first great influence on human history. Or at least this is where they made their prehistoric, tangible

mark on humanity, beyond their initial contact and intercourse.

On today's map, the Land of Sumer lay roughly 400 miles east—as the crow flies—from the slopes of Mount Hermon, which is just a few miles northeast of Damascus. That seems like quite a distance to cover from the Watchers' geographic touchdown on the planet to where they bore the greatest influence in mankind's earliest of histories, but it is extremely important to take note of the region and all its connectivity to early biblical and Middle Eastern religious accounts.

For hundreds of years, we regarded Egypt as the world's "oldest" civilization, but now the land of the pharaohs has been relegated to the periphery of the civilized world in the fourth and third millennia BCE. Despite the progress of archaeology and anthropology, we still know very little about the history of the peoples of the Mesopotamian region prior to 2500 BCE. And the Sumerians seemed to rise suddenly out of nowhere, predating Egyptian culture by at least 1,500-2,000 years.

In speaking of the Sumerian culture, Carl Sagan once remarked that we still have no clear perspective about their origins: "Their language is foreign; it shows no resemblance to Indo-European, Semitic or any other language. We can only map them by the actions of their successors, the Akkadians, who created a voluminous Sumerian-Akkadian dictionary."[8]

The Sumerian culture of ancient Mesopotamia is the earliest

human civilization known to contemporary science and the archaeological record, and Sumar's sudden onset of civilized culture remained a mystery for many years despite representing an exponential quantum leap in humanity's intellectual development. It all began about 6,000 years ago when the very first cuneiform writing was developed by the Sumerians to record a dramatic astronomical event: the visible star-burst of Vela X, a star that went supernova about 1,300 light years away from our solar system. It can still be seen today as a faintly flashing pulsar. Virtually overnight, in evolutionary terms, the Sumerians gave the world written language, the first fundamental character of which was the Sumerian symbol for the word *star*, commemorating the astronomical event. The cuneiform word was then linked to the symbol for "deity," and the term *star god* was born.

In the blink of an eye, historically speaking, the Sumerians gave humanity written language when it had never before existed. The ancient Sumerians left behind, in the ruined mounds of their ancient cities, cuneiform tablets that listed everything from the spiritual form of worship to the mundane business receipts drawn up between merchants. The Sumerians, in their written language, gave us the first love song, the first prescription of pharmaceutical concoctions (all without any inclusion of magic or spirituality), the first school system, the first law code of jurisprudence, and the first parliament. And it all came out of nowhere, in the twinkling of a bursting supernova.

Why is this contextual to the Watchers? Because it was the Watchers who, according to the Book of Enoch, brought these skills to the ancient Sumerians—and not only the Watchers, but other races that are recorded in the annals of ancient history and religious spirituality. All of the citings of ancient god-like entities appearing in various cultures, teaching mankind advanced skills, can all be collectively lumped together as superstitious myth-building, but, all myth and legend have at their core at least a kernel of truth and fact. The skeptic will ask you to cite evidences that other species interfered in the evolutionary ascendancy of mankind's civilization, while at the same time ignoring or at the very least watering down the pan-cultural evidence that already abundantly exists. It merely boils down to your "leaping off" point. That point with the skeptically and scientifically minded eliminates the possibility of spiritual or extra-terrestrial influence, as they seek to merely boil all anthropological studies down to what humanity achieved on its own accord. The possibility of external influence in cultural development —or physiological development, for that matter—is eliminated as a possibility because it smacks of too much superstition and unfounded, spurious claims. Yet the spiritual-historical documentation of every culture possesses an exponential thread of commonality in that they all express similarities. Even the Bible itself, in its many fables and Judeo-Christian mythologies, has an underlying code that exposes at least the possibility that there was influence from a more supreme being or race of infiltrators set on tangibly altering the course of homo-nid development and cultural

establishment. It can't all be chalked up to superstitious myth.

Religious Mythology vs. Alien Influence

So much of what we read and interpret as mythology—especially from ancient religious texts—are things that we in our modern, much more advanced culture dispatch with a broad swath. We tend to do this so we can claim a higher intellectual ground than that of our ancestors, avoiding any possibility of being labeled as superstitious or appearing as if our theories and conclusions are being drawn from outmoded ways of perceiving and thinking.

But what if the old superstitions and mythologies are true, and we only label them as being myth because they lie outside the realm of a more sterile scientific view? In a universe as vast as the physical one in which we are only the tiniest drop in the motion of a vast, endless, blue sparkling sea, there are obviously more things at play than we can possibly fathom or even conceive in our wildest imaginings. So, instead of brushing aside the mythologies as irrelevant and lacking in any substantive fact, let's take the opposite approach and examine some of what has been left for us to consider by our ancient forebears.

Oannes, the Fishman

In the third century BCE, Babylonian priest-historian Berossus chronicled the coming of the Annedoti and their leader, Oannes, a race described as being half-human, half-fish, that surfaced from the

Persian Gulf to instruct the early inhabitants of Mesopotamia in the arts of culture and civilization. According to the chronicles of Berossus, the ancient Sumerians were like “beasts of the field,” prior to the arrival of Oannes, living under no law, order, or conduct of governance. It was this half-fish/half-man entity who surfaced, appearing in the midst of the Sumerians, and though described in the writings of Berossus as being frightfully hideous in appearance, spoke with superior intelligence, ability, and instruction for the prehistoric, uncivilized Mesopotamians. According to Berossus, the leader of the Annedoti Fishman, Oannes, would rise up out of the sea every morning and instruct the people in all manner of arts and insights into all manner of letters and sciences. Oannes taught them how to construct houses, to found and build temples, and to compile laws and codes of conduct, and explained to them the principles of geometrical knowledge—all things that were necessary to devise and construct a cohesive, civilized culture. Oannes also taught the art of agriculture and the discerning of seeds and fruits and all manner of husbandry. In short, it is said by Berossus, Oannes “humanized” the savage, uncivilized humans that lived as un-unified, scattered animals in the wilds of Mesopotamia.

The appearance of reptilian-like entities exists all throughout human history. Oannes is simply one version of this extra-terrestrial form of entity, the half-man, half-fish, walking on two legs, possessing superior intelligence and the ability to communicate and teach specific knowledge to a lesser-advanced humanity.

Many ancient cultures have legends of amphibians or serpent people who serve as teachers and instruct ancient mankind in the arts of civilization. Quetzalcoatl, the feathered serpent of the Aztecs, descended from heaven in a silver egg. The strikingly handsome Nagas were the semi-divine Serpent People with supernatural powers who figure in the Hindu and Buddhist traditions. The shadowy recesses of history are rife with mentions of mythical sky people who were emissaries of the flying serpent. The snake-worshipping Mayans and Aztecs bear striking resemblance to the Chinese, who worshipped the celestial dragon. There are even reptilian characters that rise up in the Genesis account of creation and the first family.

The Dogon Nommos

The Nommos are the ancestral spirits, sometimes referred to as deities, hailing from the star Sirius B and worshipped by the Dogon tribe of Mali, West Africa, their villages situated around the arid Bandiagara Escarpment. The word *Nommos* is derived from a Dogon word meaning “to make one drink.” They are described as being frog-like creatures in both their amphibious and hermaphroditic physiologies. The Nommos were said to have been quite “ugly,” beings that resembled mermen and mermaids. They also appear in Babylonian, Accadian, and the Sumerian myths of the Annedoti and Oannes. The Egyptian goddess Isis, who is sometimes depicted as a mermaid, is also linked with the star Sirius. Dogon folk art depicts the Nommos as creatures with the upper torsos of human beings,

and the legs and feet of an amphibian, with a fish-like tail. The Dogon also refer to the ancient Nommos as “Masters of the Water,” “the Monitors,” and “the Teachers.”

We see in Dogon mythology a commonality shared by many creation mythologies: the introduction of multiple births at the point of creation. This element of multiple births is even seen in the Genesis account of Adam and Eve’s twin sons, Cain and Abel. In the case of the Nommos, the multiplicity is demonstrated by the mutation of a single entity into multiples. Nommo—the singular entity representing the race of Nommos—was the first living creature created by their sky god Amma. Soon after, Nommo underwent a transformative mutation and multiplied into four pairs of twins. One of the twins rebelled against the universal order created by Amma and, to restore order to his creation, Amma sacrificed one of the multiple Nommo progeny, dismembered his body, and scattered it throughout the universe. This dispersal of body parts is seen by the Dogon as the source for the proliferation of Binu shrines throughout the Dogons’ traditional territory; wherever a body part fell, a shrine was erected.

In the latter 1940s, four Dogon priests related to French anthropologists Marcel Griaule and Germaine Dieterlen (who had been working with the Dogon since 1931) a belief that the Nommos, according to the Dogon legend, lived on a planet that orbits a star in the Sirius system, identified as Sirius B. The Nommos landed on earth in an “ark” that made a spinning decent to the ground with great

noise and wind, like that of thunder and fire. The Dogon apparently possessed traditional astronomical knowledge about Sirius and its two companion stars that would normally be considered impossible without the use of telescopes. Of course, skeptics have attributed this intimate knowledge of the stars to "cultural contamination," possibly even introduced by the anthropologists themselves. However, that skeptical observation is considered by most to be far too simplistic a speculation.

After arriving, the Nommos, requiring a watery environment in which to exist, immediately set about the task of constructing a reservoir of water and subsequently dove in. According to the myth related to Griaule and Dieterlen, the Nommo divided his body among men to feed them; that is why it is also said that as the universe had drunk of his body, the Nommo also made men drink. He gave all his life principles to human beings.

According to the Dogon legend, the Nommo was crucified on a tree, but was resurrected and returned to his home world. Dogon legend has it that he will return in the future to revisit the earth in a human form.

The Serpent in the Garden of Eden

> "1 Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, "Did God really say, 'You must not eat from any tree in the garden?'"

(Genesis 3:1)

The original paradise that rolled off the creative fingertips of God, as stated in the biblical account, is more than simple lore or myth. Despite all the spiritual mythos built up around the Garden of Eden's existence, understanding its geographic location and the events that the Bible says took place there, are the first steppingstones to understanding the descent of the Watchers and the influence of external entities and races. We are going to take a bit of a diversion in this section in order to establish some background of the character known as the Serpent in the Garden of Eden.

According to the Book of Genesis, Eden lay in the region between the Tigris and Euphrates Rivers, with the Pishon and the Gihon flanking.

> "10 A river watering the garden flowed from Eden;
> from there it was separated into four headwaters. 11
> The name of the first is the Pishon; it winds through
> the entire land of Havilah, where there is gold. 12
> (The gold of that land is good; aromatic resin and
> onyx are also there.) 13 The name of the second river
> is the Gihon; it winds through the entire land of
> Cush. 14 The name of the third river is the Tigris; it
> runs along the east side of Ashur. And the fourth
> river is the Euphrates."

(Genesis 2:10-14)

But all of this intimate geography may have been altered significantly during the Great Flood, which covered, as the Bible says, the entire surface of the world, even to the tops of the highest mountain peaks.

> “17 For forty days the flood kept coming on the
> earth, and as the waters increased they lifted the ark
> high above the earth. 18 The waters rose and
> increased greatly on the earth, and the ark floated
> on the surface of the water. 19 They rose greatly on
> the earth, and all the high mountains under the
> entire heavens were covered. 20 The waters rose and
> covered the mountains to a depth of more than
> fifteen cubits [roughly 23 feet or 6.8 meters]. 21
> Every living thing that moved on land perished—
> birds, livestock, wild animals, all the creatures that
> swarm over the earth, and all mankind. 22
> Everything on dry land that had the breath of life in
> its nostrils died. 23 Every living thing on the face of
> the earth was wiped out; people and animals and the
> creatures that move along the ground and the birds
> were wiped from the earth. Only Noah was left, and
> those with him in the ark. 24 The waters flooded the
> earth for a hundred and fifty days.”
>
> (Genesis 7:17-24)

There has been much debate over the land surface that was actually engulfed by the Great Flood. If the purpose of the flood was to destroy all life on the entire planet, then an earth-enveloping deluge is what would have been necessary, even though early human civilization existed only in the Fertile Crescent region of the earth. In the ancient way of understanding and evaluating, the "entire earth" encompassed only the areas that were known to the people alive at that time. Anything else existing on the opposite side of the globe was simply far beyond understanding or comprehension. Some ancient cultures even illustrated the Mesopotamian region as being an island surround by infinite horizons of ocean.

If the Great Flood were a more localized event, it may have simply engulfed the entirety of the Mesopotamian region, consisting of the Tigris and Euphrates River valleys, covering what would have been the highest of mountains in that antediluvian geography. A massive flood of the nature described in the Bible would have altered the landscape significantly, so the actual location of the Garden of Eden is impossible to pinpoint by today's geographic markers.

Wherever Eden actually lay on the map, it is clear that it was situated somewhere in the great Mespotamian river valleys, in relatively close proximity to the rising Sumerian civilization and the earliest of cities built in the region.

The region of Eden. Although there is no way to be absolutely sure of its precise location, the Garden of Eden was most likely just to the northwest of the budding Sumerian civilization. The Genesis narrative places the Garden between the Tigris and Euphrates rivers, flanked by the Gihon and Pishon rivers, both of whose courses have altered over the millennia due to geologic catastrophe, yet not so much so that the approximate location of the Garden of Eden was rendered a complete mystery. Photo courtesy of the author. Copyright 2011.

Now take a different look at the events that took place there:

The Hebrew word used in the Book of Genesis for the word *snake* is *nachash* (pronounced “naw-kawsh”), meaning “magician or enchanter; a spellbinder; to illuminate, shine.” Jewish Rabbinic

interpretation never saw this word as meaning a literal snake. It was to be understood as “a shining being with power to enchant.” This is a far cry from a snake in the grass, and in many biblical interpretations is none other than Lucifer himself, although the passage itself never actually calls him out by name. It is this being that influences Eve—or beguiles her, in a more accurate sense—into eating the fruit of the forbidden tree in the midst of the Garden of Eden.

> “2 The woman said to the serpent, ‘We may eat fruit from the trees in the garden, 3 but God did say, You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.’”
>
> (Genesis 3:2-3)

The Hebrew word for that tree is *ets*, a word that is in very close association with the Hebrew word *toledah,* both meaning “generations.” It is from these words that we draw the modern equivolent of “family tree.” Another variation of the word *ets* is “the wood of a tree as an opening and closing of a door.” In an applicational stretch the same word can apply to the term “portal; opening of one’s mind; enlightenment.”

It has been in some circles suggested that the Tree of the Knowledge of Good and Evil, from which Eve is said to have eaten the forbidden fruit, was not a literal tree at all, but, rather, symbolic

of the pre-Adamic races that lived in the regions surrounding the Garden of Eden. These races are said to encompass the Atlantean civilization.

The phrase *fruit of the tree* is the Hebrew word periy—fruit: produce of the ground; offspring, children, progeny (of the womb); or figuratively: fruit (of actions). The phrase *eat of it* is the Hebrew word *akal* (aw-kal); this word has many uses, among which, one use means to "lay with a woman (sexual intercourse);" and the word *touch* is the Hebrew word *naga* (naw-gah); to touch, that is, to lay the hand upon (for any purpose); euphemism for: to touch, have sex with a woman.

> "4 'You will not certainly die,' the serpent said to the
> woman. 5 'For God knows that when you eat of it
> your eyes will be opened, and you will be like God,
> knowing good and evil.' 6 When the woman saw that
> the fruit of the tree was good for food and pleasing
> to the eye, and also desirable for gaining wisdom,
> she took some and ate it. She also gave some to her
> husband, who was with her, and he ate it. 7 Then the
> eyes of both of them were opened, and they realized
> they were naked; so they sewed fig leaves together
> and made coverings for themselves."

(Genesis 3:4-7)

This was obviously no ordinary tree. In fact, it wasn't a literal tree

at all. Many biblical scholars interpret this as Lucifer himself.

- The phrase *pleasant to the eyes* is the Hebrew word *chamad:* to desire, to covet, to take pleasure in, to delight in, to be desirable, to delight greatly, to desire greatly, desirableness, preciousness.
- The word *desired* is the Hebrew word *ta'avah* (tah-av-aw'—to yearn for; to lust after (used of bodily appetites) a longing; by implication: a delight (subjectively, satisfaction, objectively, a charm): a desire, a wish, longings of one's heart; lust, an appetite, covetousness (in a bad sense); to covet; to wait longingly.
- *Took* is the Hebrew word *laqach* (law-kakh'); a primitive root; to take (in the widest variety of applications): to take (as in: "Abraham took his cloak in his hand"), to lay hold of, to receive, to marry, to take a wife, to take to or for a person, to procure, to get, to take possession of, to select, to choose, to take in marriage, to receive, to accept.

A very different picture of Eve's temptation in the Garden of Eden is beginning to emerge. The previous parsed passage is far more than a sinful, disobedient appreciation of fruit. All the references we hear of Eve eating an apple, or depictions in religious art of the Eden couple eating a big piece of fruit is merely coded information and hiding what the passage truly speaks about.

> "It is obvious here that the snake was a symbol and not a literal talking snake selling apples. If you look

> up the words used in Genesis from a Strong's Concordance, you will then see that Genesis is filled with many sexual idioms. In fact the picture of the snake eating dust is a Jewish idiom for being lower than low. To take it literally is a mistake. Note too that there are no snakes that eat dust. Also that male penis strongly resembles a snake in its shape, so I do not think that we are dealing with a literal snake. And what was the law that Eve broke and was in "transgression" of? I would think it is clear that she was in transgression because she had committed adultery. It says that Adam did too partake in the eating of the fruit and became ashamed. But this fruit did not come directly from the tree but from Eve.[9]"

According to 1 Enoch 69:4-12, the serpent was one of five angels known as "the Five Satans," and one of those Satans was named Gader'el, and was "he who showed the children of the people all the blows of death, who misled Eve, who showed the children of the people (how to make) the instruments of death (such as) the shield, the breastplate, and the sword for warfare, and all (the other) instruments of death to the children of the people."

What really happened in this scene in the Garden of Eden is that Eve, the mother of humanity, lost her virginity to the Serpent; you can see that she encountered him sexually before ever having sex with her husband, Adam. And later in the passage, the text is

implicit that Eve was impregnated by this encounter. Then she drew her husband into the scenario, he willingly partook, and Eve also became impregnated by Adam. Eve was then bearing fraternal twins, Cain and Abel, one from the seed of Adam and the other from the seed of the character known as the serpent in the Garden.

The grand sin that was committed in Eden was not mere disobedience in the eating of a forbidden piece of fruit from a forbidden tree in the midst of the garden. It was a sexual sin that created a dual bloodline in the twins conceived in Eve's womb. According to the subsequent passages in Genesis, we learn that Abel was the blood seed of Adam, but that Cain was the blood seed of the serpent, and that those opposing lineages would be in constant conflict with one another, starting with Cain murdering his twin brother.

Here, we see that events in the Garden of Eden were greatly influenced by none other than a reptilian character. Theologically, you could pigeon-hole him as Lucifer or "Satan," taking the form of a snake, but even in that form he would had to have possessed the physical ability to have sexual intercourse with Eve. So the reptilian feature is mere poetic biblical language, or it represents the physical appearance and qualities of the person who tempted Eve.

In a very real sense, then, Cain, the seed of the serpent, was for all practical purposes the *very first* of the Nephilim, bequeathed by a fallen angel, perhaps even Lucifer himself.

Whoever the serpent truly is, there have been linkages made between the obviously coded message of the Adam and Eve story with the beings that descended to the slopes of Mount Hermon and bred with human women seven generations later. But is this "serpent seed" planted in the Garden of Eden only the first of many such recorded events in biblical history? Was the seed of the serpent something that was planted in the womb of Eve, only to be done again and again and again in the wombs of other women in both the pre-flood and post-flood worlds? And was the serpent himself—obviously not a snake or a man—a member of an angelic caste or even Lucifer, as some suggest, or was he something completely different?

> "12 How art thou fallen from heaven, O Lucifer, son of the morning!"
>
> [Isaiah 14:12]

> "18 I beheld Satan as lightening fall from Heaven."
>
> [Jesus Christ, quoted in Luke 10:18]

Reptilians

The presence of a reptoid character in the biblical account of the Garden of Eden and the temptation of Eve has given rise to countless pop cultural mythologies, theories, and anecdotal personal encounters about a race of alien reptilian beings that interfered with

human development and history. And they are linked closely with the Nephilim, Anunnaki, and the Sons of God of Genesis Chapter 6. The only problem with most of the theorizing, despite how intriguing and possible the claims may be, is that it is just that: theorizing and speculation.

There are countless numbers of books and Websites that host a plethora of information about the reptilians that lived on this planet more than 800,000 years ago, hailing from the Draco star system. The vast majority of those fonts of reptilian information have no source points, no data, no cited facts. The entire reptilian issue seems to be summed up as accepted fact in particular circles of alien and ufological thought, but they offer us no solid evidence or empirical data to use as a foundation. No evidence, no verification, no historical records—much like most of our belief systems structured around the characters and events in the Bible itself. In his book *The Big Secret*, British-born new ageist, David Icke, one of the most well-known authors and lecturers on alien reptilians, speaks of their involvement with the human race through his own gaussian-blurred view of both historical and current events. For Icke, the reptilian factor is an otherworldly platform to use as a launching pad for his anti-Semitism, neofascism, and an ostensibly oddball convergence of New Age thinking with Nazi philosophy that he incorporates into the foundation for his belief that mankind has always been controlled and governed by a global Jewish conspiracy fathered by lizards from another planet.[10] This merely illustrates

that the topic of alien reptilians is comprised of more speculative ranting, subjective story-telling, and wishful thinking, than quantifiable historical or anthropological fact. Even the header on Icke's Website states that he is "[e]xposing the dreamworld we believe to be real."[11]

Reality can be stranger than fiction, it has been said, yet when we see the expositing of ideas from people who seem to have slippery holds on historical accuracy, let alone common sense and sanity, we tend to laugh them off into the other room and seat them at the children's table so they can do their thing while we adults converse at the grown-ups' table about the hardcore truisms of life and the universe. However, as crackpot as some of the ideas surrounding reptilians may sound, and whatever pseudo-political ideologies have been built on their shoulders, a kernel of truth may still lie quivering at the core. Although Reptilian art and religious application of serpents and dragons exist all throughout human history, there is little—if any—evidence that they dwelled on this planet and interacted with human beings on the level that is expressed in the theorizing of pseudo-scientific thought. Yet their presence in one form or another is pervasive and ultimately convincing to a certain degree.

Snake on a Stick

The remarkable fact is that throughout all ancient and modern civilizations, the serpent or dragon bestowing knowledge upon the

human race figures prominently in all religions and histories: the Judeo-Christian reptilian “fallen angel” Lucifer; the Mayan serpent god, Quetzalcoatl; the enormous plumed serpent god of the Hopi Indians, Baholinkonga; the East Indian mystical human-like reptilians known as NAGAS; the Egyptian serpent god, Enuph; the Phoenicians Agathodemon; and even the Hebrews Nakhustan or Brazen Serpent that Moses cast and placed high on a pole when the Israelites were plagued by serpents in the wilderness—which is a biblical scene all on its own that begs the question of more encoded language from Moses. The actual passage reads:

> “4 They traveled from Mount Hor along the route to the Red Sea, to go around Edom. But the people grew impatient on the way; 5 they spoke against God and against Moses, and said, ‘Why have you brought us up out of Egypt to die in the wilderness? There is no bread! There is no water! And we detest this miserable food!’ 6 Then the LORD sent venomous snakes among them; they bit the people and many Israelites died. 7 The people came to Moses and said, ‘We sinned when we spoke against the LORD and against you. Pray that the LORD will take the snakes away from us.’ So Moses prayed for the people. 8 The LORD said to Moses, ‘Make a snake and put it up on a pole; anyone who is bitten can look at it and live.’ 9 So Moses made a bronze snake and put it up

> on a pole. Then when anyone was bitten by a snake and looked at the bronze snake, they lived."
>
> (Numbers 21:4-9)

As a punishment for griping and complaining against God and Moses, the biblical account written by Moses tells us that God sent "firey serpents" into the camp of the wandering Israelites. The people were being bitten and dying in hordes. So God instructed Moses to cast a bronze snake and place it high upon a pole, and all who were bitten and taken ill could look on the serpent from anywhere within the camp and be healed. The brazen serpent remained with the Israelites for another 700 years, where it eventually stood in the Temple in Jerusalem. But the people, during the time of King Hezekiah (715-687 BCE) had begun worshipping the snake and making an offering to it. So in a vast iconoclastic reform, Hezekiah cut down all the pagan groves, smashed all the idols, and destroyed the Nakhustan, which didn't bear that name until his reign on the throne of Israel, suggesting that he may have given it that name himself.

It is interesting to note that originally the second commandment written by Moses included this prohibition:

> "4 You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth."

(Exodus 20:4)

Moses and the Brazen Serpent: Sebastien Bourdon, 1653-54.
Photo is licensed under Wikipedia Creative Commons.

This mandate was so strong in its wording that the Jews incorporated into their laws an extremist prohibition against portraiture and sculpted imagery of any kind, of man, beast, animal, or deity. Illustrating the power of the Jewish law, two first-century Jewish historians, Philo and Josephus, recorded revolts by the Jews during the tenure of Roman Praefect Pontius Pilatus (26-36 AD; Pilate), over the placement of graven images and effigies. According to Josephus, Pilate demonstrated a fairly insensitive approach to the Jews religious customs, and he ignored their protests by allowing his soldiers to bring the images of Caesar into

the city by the dark of night. When the citizens of Jerusalem discovered these the following day, they appealed to Pilate to remove the ensigns of Caesar from the city. After five days of deliberation, Pilate had his soldiers surround the demonstrators, threatening them with death, which they were willing to accept rather than submit to desecration of Mosaic Law. Pilate finally removed the images. The incident proved to be an early example of effective resistance to tyranny by aggressive, nonviolent means, yet Pilate quelled the rebellion by signaling other of his plain-clothed troops who had positioned themselves within the crowds, to begin a very brief but bloody massacre of many of the protestors.[12]

Philo describes a similar incident in which Pilate was officially reprimanded by Emperor Tiberius after antagonizing the Jews by setting up gold-coated shields in Herod's palace in Jerusalem. The shields were ostensibly to honor Tiberius, and this time did not contain engraved images. Philo writes that the shields were set up "not so much to honor Tiberius as to annoy the multitude." The Jews protested the installation of the shields at first to Pilate and then, when he declined to remove them, by writing to Tiberius. Philo reports that upon reading the letters, Tiberius "wrote to Pilate with a host of reproaches and rebukes for his audacious violation of precedent and bade him at once take down the shields and have them transferred from the capital to Caesarea."[13]

The point is that the Jewish law forbade iconoclastic imagery of any kind, in a preemptive strike to stave off idol worship. But the

Brazen Serpent was an exception, and it was imbued with divine power to cure illness and heal snake bites, and the people eventually worshipped it as a result, although centuries later. The worship of the serpent grew out of the fact that the serpent is so represented in creation scripture as the "god of the earth." But he is also clearly presented as being subservient to the higher Divine, Elohim, who curses him in coded, symbolic language in Genesis Chapter 3, as a result of the seduction of Eve. And Although it is true that the Bible itself never uses the word *reptilian*, but *serpent*, it is clear that the serpent is not simply a snake. There are only four characters mentioned at the dawn of mankind in the Garden of Eden: God, Adam, Eve, and the serpent.

Ancient Jewish beliefs about this serpent explicitly state that it had arms and legs, and walked upright. This claim is found in the *Bereshit Rabbah*, an ancient Jewish commentary on the Book of Genesis. While dealing with the story of the Garden of Eden, the *Midrash* also deals with the serpent. It declares that before causing Adam and Eve to sin, "it had legs" *(Bereishit Rabbah*, 19). According to this, the serpent was once a tall, splendid and regal creature. When its fate was decided and it is written that "upon thy belly shall thou go" *(Bereishit* 3:14), "the ministering angels descended and cut off its arms and legs" *Bereishit Rabbah, 20*. This descriptive tradition gives the physical image of the enticing serpent an impressive dimension that has repercussions on many viewpoints of the ancient world, which saw the serpent as representing forces of evil on one

hand and as possessing supernatural powers on the other hand. Down through the ages, the description of the reptilian archtypical being that Adam and Eve may have encountered has been altered and evolved. By calling it a serpent and nothing more, biblical revisionists have effectively simplified the description and robbed humanity of a more mysterious, and possibly accurate, reality of which we are only now recognizing. Another point that should also be noted is that in the Book of Genesis, Elohim condemns the serpent by saying "On your belly you shall go," which suggests that he wasn't on it before.

The ancient Jewish accounts of the Garden of Eden describe a being that is more like the ufological, extra-terrestrial reptoids than just a plain serpent. They also tell how the reptilians' behavior amid early mankind resulted in their being *cast down into the earth*, hinting at a subterranean realm, having all traces of hands, feet, and the ability to walk upright, hidden from surface-dwelling humans, erased from man's memories, and placed permanently out of sight.

The Mighty Men of Renown

> "4 The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. Those were the mighty men who were of old, men of renown."
>
> (Genesis 6:4)

There is also an alternate, not-so-pretty picture of the motivation behind the descent of the Watchers, and that is the story of enslavement and the breeding of a "worker class" by a superior race of extraterrestrial beings perceived by the simple-minded humans as divinity. The homonids found on the earth by the Watchers—the divine caste set in place, according to scripture, to protect and watch over the earth—were bettered by the genetic interbreeding of a superior, extraterrestrial race for the purpose of creating a slave caste. Accordingly, the Watchers as described in the religious Hebrew texts were none other than beings of superior intellect, strength, and technical advancement who saw opportunity to subjugate a lesser race, improving them by impregnation or genetic tampering. It is also a wave of thought among Ancient Alienists that the "interbreeding" mentioned in the Genesis and Enochian accounts was ancient, poetic, picturesque coded language used to describe what would be described in our modern terminology as cloning and genetic engineering.

The Book of Genesis tells us that the offspring of the cohabitation between the Watchers and humans were known as "the heroes of old" and the "mighty men of renown"; the *Gibborim*, the Hebrew word for "mightiest," the intensive noun for Gabar, or "mighty." The word was many times used to describe the valiant, brave, and of great stature. But in the usage of this word in Genesis chapter 6, it speaks of a class of beings in its description of the Nephilim as being "mighty." The word *Gibborim* is also used more than 150 times in the

Tanakh, an acronym formed from the initial Hebrew letters of the Masoretic Text's three traditional subdivisions: the Torah ("Teaching," also known as the Five Books of Moses), Nevi'im ("Prophets"), and Ketuvim ("Writings"), and is applied not only to the Nephilim and men, but also to lions (Proverbs 30:30), hunters (Genesis 10:9), soldiers (Jeremiah 51:30), and leaders (Daniel 11:3). The ancient, divine connotation of the word is nearly lost in the modern usage of the word *Gibbor*, which means "hero" and "brave" (as a verb).

The Gibborim have even made it into current-day pop culture. Marvel Comics has their Gibborim of the Demogorge, created by Brian K. Vaughan and Adrian Alphona, as a race of three six-fingered giants, among the various Elder Gods of Earth (having somehow survived ancient judgmental catastrophe) whose goal is to wipe the Earth clean of all humanity. Averaging a rough height of 100 feet, the Gibborim despise all humans.

Despite the watering down of the ancient usage of the word and its further pop cultural diminutives, it is this class of cross-bred "mighty heroes," these Nephilim offspring of the Watchers, who begin the ravaging of humanity and the earth. It is also this race of hybrid offspring who are said to have begun the slave enforcement of mankind. As they grew in influence and power, the Gibborim began to extract more and more natural resources for their sustenance, and all the peoples of the earth, who inhabited a relatively small region of what is now the Middle East, were

oppressed and completely entrenched in a slave caste societal bondage to these beings. It was this interplay and corruption that the Book of Genesis hails to as the cause of the "wickedness of mankind," the stench to the nostrils of God that had him "grieving" that he had ever created mankind on the earth. And that grieving was not a hatred of humans, but rather a deep agonizing on the part of the deity that he had created a race that was so easily manipulated and altered by the Watchers, his own emissaries. The course of action taken by the divine was to then wipe out the entire race of Nephilim/Gibborim, as well as the rest of the tainted-blood humanity, in one, great universal catastrophic judgment: the Great Flood of Noah. But to preserve the human race, Noah was chosen to build an ark, a great barge to preserve all animal life as well as the one pure-blooded human family—his own.

It seems impossible for we who exist at this far end of antiquity, for such a salvational vessel to be created out of "shittim wood and tree sap tar," as the Bible recounts, and even more implausible for a man and his three sons to take 120 years to build it, then to gather two of every kind of animal in existence to load into its many stalls and chambers. Yet one must remember that the passage itself never says that Noah went out with a net and a lasso to gather the species of animals; it says that they were "brought to the ark" by God. And, of course, as we are beginning to see, this act in and of itself is more likely than not one of two things: perfect in its illustrative descriptions and true to the scriptures as read, or poetic code

language utilized to set in place a mythological cover story for an event that may have been nothing short of genetic storage at the hands of a much superior race understood by ancient man to be gods.

Demonic Interbreeding

According to Roman Catholic theology, fallen angels have been attempting to interbreed with mankind for the purposes of creating a perfect hybrid mix of demonic and human ever since the fall of man.

The Watchers themselves were not demons, nor were they fallen angels, but their act of descending to the earth in defiance of their divine charge, certainly placed them in a position of dangerous disobedience as attested to by their leader:

> "3 Then their leader Shamyaza said to them (the other prefects of the Watchers); 'I fear that you may perhaps be indisposed to the performance of this enterprise (intermingling with human women); 4 And that I alone shall suffer for so grievous a crime.'"

(1 Enoch 7:3-4)

Against whom was Shamyaza concerned about committing a crime? God? A racial hierarchy? The humans? It is clear by this text that whoever Shamyaza really was, he was a bit nervous about his plans, as he alone would be held responsible, being their leader. He

seemed to have a clear understanding that his act would bring hierarchical consequences. But he was, as the text indicates, immediately followed by the rest of the Grigori, and as we will see, they all bore the consequential brunt of their deeds, for it was this act on their collective part that placed them—at least in religious and scriptural terms—in the camp of the "fallen angels," as some contend.

Whereas the New Testament uses the Greek word "demon" to refer to these "sons of the mighty," the Old Testament uses revealing descriptive names. Words that describe these beings, such as *bene ha'Elohim*, meaning "sons of God," *Zophim*, meaning "the watchers," and *Malakh*, meaning "messengers" (this reference was translated to angel in English), are used for the "aerial host" often regardless of alignment. The Book of Enoch tells us the origin of certain "interdimensional intelligences"—called in the monotheistic New Testament "demons," who were understandably associated with evil because originally the Greek term daimon meant "any deity"—was in the Days of Noah, and didn't end with the Flood but continued, according to Genesis 6, "even after." There are three main terms for demons in the New Testament: *daimonion* (demon; 60 times, 50 in the Gospels); *pneuma* (spirit; 52 times) usually with a qualifying adjective such as *akatharton* (unclean; 21 times) or *poneron* (evil; sight times); and *angelos* (seven times of demonic agencies). *Daimon* (demon), the term commonly used in classical Greek, appears only once, in Mark 8:31."[14]

Divine Judgment

In short, the reason for the flood as recorded in the Book of Genesis was not an imposition of divine judgment on a race of humans who had simply grown too wicked for their own good. That would seem an awful waste of humanity, even for God himself, especially when there would have been much better ways to offer repentance and forgiveness short of the complete destruction of the earth and all things dwelling on it. This entire issue of a great deluge being used simply to eradicate a race of sinners, sending them all to the eternal hell of infinite separation from God, is lost in its grandiosity, akin to dropping an atomic bomb in order to squash a beehive hanging from the eave of your house.

There had to be something more than simple matters of heart at play here; something more than a mere rejection of the laws of God on the part of a rebellious race of humans. Sin can be handled, according to the Bible, by a change of heart that does not require the extermination of an entire race. But what if what we have here in this story goes far beyond the "wickedness of mankind," and delves deep into the extermination of an extra-terrestrially manipulated race that has corrupted humanity, bringing them wickedness through the mode of genetic corruption and alteration of DNA? What if the great flood was a means incorporated by a supreme being—or a master, superior race—to kill the experiment that had gone badly awry—a wiping out of an experiment that had gone very, very wrong?

In Mary Shelley's *Frankenstein*, which she attested to have written as an allegory of God's creation of man and his subsequent fall from grace, a man is created by a scientist experimenting with the reanimation of dead human flesh. The created being is highly intelligent and learns to read, write, and communicate on a near-genius level—much unlike the monster that was made popular in the Boris Karloff movies of the 1930s. It was when this created man became corrupt and turned into the "monster" that his creator found it necessary to take his life, ending in a great pursuit that led them to the frozen wastes of the Arctic and a fiery demise for them both.

The creators of the hybrid race of Nephilim found it necessary to eradicate them and their influence in humanity. *But it didn't work*. Even after the utter devastation of a universal flood, even after the collection of the DNA and/or physical quarantine of every species of animal, the Bible tells us, again, that…

> "4 The Nephilim were on the earth in those days—
> and also afterward… [!]"
>
> (Genesis 6:4)

For the purist believer in the infallibility of God and scripture, this notion would seem heresy and blasphemy, but that is, of course, if you follow the stricture of scriptural accounts of these things by the letter, not accounting for coded language and simplistic fabled cover stories for much greater events.

Outgrown and Outmoded

On one side of the equation, humanity seems to have outgrown its need for traditional religious belief. The firmly held dogmas of the existence of a Supreme Divine have become an outmoded mythology, only to be replaced with updated, more acceptable versions of what we think ancient mankind was experiencing. Did prehistoric humans encounter strange and wonderful beings so far advanced that they could only describe them within the framework of their scientific and spiritual understanding? It seems as if anything that lay in that realm of the mystical and unexplained—even in religious circles where we are *already* supposed to believe in great divine beings and miraculous deeds—there is a move away from anything that even smacks of the "woo woo" that fringes on the mythological. There is some exceptional allowance for God and his angels, but nearly everything else falls under the category of "we don't know that."[15]

However, on the flip side of that equation, I have found that most people have their curiosities piqued when it comes to topics of UFOs, aliens, and extra-terrestrial visitations—no matter how far outside their religious or denominational box those curiosities take them. Although they may want to accept that these things are highly possible, if not probable, they will stop haltingly short of any attempt to reconcile them with their pre-established religious belief systems that focus on a traditional, omniscient, omnipresent, all-powerful God and his caste of angels. It's as if they *want* to believe that these mysteries bear some truth, but they are unwilling to allow

those things to merge with their traditional religious beliefs and values—the things they may not even know for sure if they believe, but are unwilling to release. There is a dichotemous set of beliefs, one part wanting to accept that there are as-yet unexplained mysteries, and the other too afraid to say so, for fear of religious repercussions.

I tend to take particular issue with the evangelical, fundamentalist circles from which I hail in my younger days of church-going and ministry. Fundamentalist believers seem to have this intrinsic sense about them that, should there be any veracity to the seemingly mounting evidences that extra-terrestrials and alien visitors from the other regions of the universe or dimensionalities truly exist, their religion and faith would be somehow irreconcilably shaken to its core, as if God's universe is not big enough to handle the existence of other races, off planet, "exo-solar system." For these followers of hyperbolic forms of Christianity, the Bible's faith message of salvation and reconciliation is rendered null and void if there exists another race that does not fall under the same mandates as the bible's descriptions of a fallen human race, born in iniquity and in need of redemption.

I faced this same sort of argument in those same fundamentalist circles when discussing—long before the book and the movie—the theories behind Dan Brown's highly provocative book *The DaVinci Code*, in which he engages the age-old theory that perhaps Jesus of Nazareth was a married man and had children. I had one old Bible

School friend discount the notion completely, insisting that for Jesus to have been married would unravel the Nazarene's claim to being the Son of God possessive of redemptive power. This theological position, of course, was taken despite the fact that there are many evidences—inclusive of a rabbinic requirement for rabbis to be married men—suggesting that Jesus was indeed married. And in establishing the Messianic authority of Jesus, the New Testament itself claims, in Hebrews 4:15, that he "experienced life ("tempatation") in *all manners*, just as we do."

Yet, the Christian fundamentalist view is that nothing exists outside the bounds of written scriptural text, and if it was ever proven that it does, that would somehow dissemble their faith in God, leaving them like so much wet laundry hanging out on the line, flapping in the wind, void of any solid religious structure or spiritual coherence.

At the same time, the scriptures on which the foundations are built for faith and religious practice for most of these believers, are rife with all sorts of references to clearly non-human, non-earthly beings. From angels to demons to devils to cherubim and seraphim, all the way up the ladder to God Almighty, the pages of traditional religious texts put on a perpetual cavalcade of non-human entities whose actions range from simple visitations, to fiery, flying chariots, to beings who descend to the earth making a pact among themselves to impregnate the daughters of humanity.

"1 The number of people on earth began to grow,

> and daughters were born to them. 2 When the Sons of God [Enoch refers to these same beings as the 'Watchers'] saw that these girls were beautiful, they married any of them they chose. The Lord said, 'My Spirit will not remain in human beings forever, because they are flesh. They will live only 120 years.' The Nephilim were on the earth in those days and also later. That was when the sons of God had sexual relations with the daughters of human beings. These women gave birth to children, who became famous and were the mighty warriors of long ago."
>
> (Genesis 6:1-4)

The big question is: Are they gods, angels, and devils, or did early man simply ascribe those titles within the construct of their understanding?

What most faith-based believers in the Bible fail to recognize is the fact that the Bible is full of references to other intelligences and non-human entities. These beings are generally said by the theological intelligentsia to be angelic beings or demonic entities, rather than any sort of extra-terrestrial alien presence:

- The apostle Paul, who started out as Saul of Tarsus, a persecutor of the early Christians, had set out to Damascus, carrying with him the death warrants for members of the Christian movement there. As he and his entourage were on the road, a

> shaft of light blazed down out of the sky, casting Saul to the ground. No one else in his party heard a word, but later, Saul recounted a tale of God speaking to him in the form of Jesus Christ, the "Son of God."

This was said by Saul to be his conversion experience, and he changed his name to Paul. Was this an encounter with a member of the Divine Council who later manifested as the Son of God, the Jewish Messiah? Paul had an apparently life-changing, out-of-body, or near-death experience in which he saw "things which it is not lawful for a man to speak" (2 Corinthians 12:4). I have often wondered what it was that he saw and why he was never permitted to say anything about it. But it is apparent that the experience made such an indelible mark on Paul's life that he could not even speak of it in the first person:

> "2 I know a man in Christ who fourteen years ago
> was caught up to the third heaven. Whether it was in
> the body or out of the body I do not know—God
> knows. 3 And I know that this man—whether in the
> body or apart from the body I do not know, but God
> knows—4 was caught up to paradise. He heard
> inexpressible things, things that man is not permitted
> to tell."
>
> (2 Corinthians 12:2-4)

- The star systems of Orion, Plieades, and Arcturus are mentioned

by name in the chronologically oldest book in the Old Testament, the Book of Job:

> "9 He is the Maker of the Bear [Ursa Major] and Orion, the Pleiades and the clustered stars [Arcturus] of the south."

(Job 9:9)

> "Can you bind the beautiful Pleiades? Can you loose the cords of Orion?"

(Job 38:31)

- The high priest of El Elyon [the "Most High God"] and king of the city of Salem [ancient Jerusalem] was a man named Melchizedek who, according to Hebrews 7:3, had "neither beginning nor end of days" and who mysteriously appeared in Abraham's time, resembling a "Son of God":

> "3 He is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever."

(Hebrews 7:3)

- The apostle John, in his dotage on the Isle of Patmos some 60 years after he walked as a disciple to Jesus, had a most profound apocalyptic vision, which dealt with numerous non-

human intelligences. In just the first of many sections of the Book of Revelation, filled with strange beasts and ostentacious visions, John wrote:

> “9 I, John, your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus, was on the island of Patmos because of the word of God and the testimony of Jesus. 10 On the Lord’s Day I was in the Spirit, and I heard behind me a loud voice like a trumpet, 11 which said: ‘Write on a scroll what you see and send it to the seven churches: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea.’ 12 I turned around to see the voice that was speaking to me. And when I turned I saw seven golden lampstands, 13 and among the lampstands was someone ‘like a son of man,’ dressed in a robe reaching down to his feet and with a golden sash around his chest. 14 His head and hair were white like wool, as white as snow, and his eyes were like blazing fire. 15 His feet were like bronze glowing in a furnace, and his voice was like the sound of rushing waters. 16 In his right hand he held seven stars, and out of his mouth came a sharp double-edged sword. His face was like the sun shining in all its brilliance.

> 17 When I saw him, I fell at his feet as though dead.
> Then he placed his right hand on me and said: 'Do
> not be afraid. I am the First and the Last. 18 I am the
> Living One; I was dead, and behold I am alive for
> ever and ever! And I hold the keys of death and
> Hades.'"

- As we covered extensively, the Hebrew slaves were led out of bondage in Egypt under the leadership of Moses, and were guided by a pillar of fire by night and a pillar of cloud by day. Both were seen for 40 years, leading the way through the skies.
- Ezekiel saw what has been described as a "flying saucer." NASA spacecraft engineer Josef F. Blumrich had read Erich von Däniken's *Chariots of the Gods*. In the book, von Däniken described Ezekiel's vision as none other than a "flying disk." Blumrich immediately set about to disprove von Däniken's theory, but upon further examination found that the vision in Ezekiel was nearly identical to a proposed craft design that he had invented. So he did an engineering analysis and worked out a preliminary design for the craft. He later wrote his findings in his book, entitled *The Spaceships of the Prophet Ezekiel.*[16] Here is the description of what Ezekiel saw:

> "1 In the thirtieth year, in the fourth month on the
> fifth day, while I was among the exiles by the Kebar
> River, the heavens were opened and I saw visions of
> God. 2 On the fifth of the month—it was the fifth

year of the exile of King Jehoiachin—3 the word of the Lord came to Ezekiel the priest, the son of Buzi, by the Kebar River in the land of the Babylonians. There the hand of the Lord was upon him. 4 As I looked, behold, a storm wind was coming from the north, a great cloud with fire flashing forth continually and a bright light around it, and in its midst something like glowing metal in the midst of the fire. 5 Within it there were figures resembling four living beings. And this was their appearance: they had human form. 6 Each of them had four faces and four wings. 7 Their legs were straight and their feet were like a calf's hoof, and they gleamed like burnished bronze. 8 Under their wings on their four sides were human hands. As for the faces and wings of the four of them, 9 their wings touched one another; their faces did not turn when they moved, each went straight forward. 10 As for the form of their faces, each had the face of a man; all four had the face of a lion on the right and the face of a bull on the left, and all four had the face of an eagle. 11 Such were their faces. Their wings were spread out above; each had two touching another being, and two covering their bodies. 12 And each went straight forward; wherever the spirit was about to go, they would go, without turning as they went. 13 In the

midst of the living beings there was something that looked like burning coals of fire, like torches darting back and forth among the living beings. The fire was bright, and lightning was flashing from the fire. 14 And the living beings ran to and fro like bolts of lightning. 15 Now as I looked at the living beings, behold, there was one wheel on the earth beside the living beings, for each of the four of them. 16 The appearance of the wheels and their workmanship was like sparkling beryl, and all four of them had the same form, their appearance and workmanship being as if one wheel were within another. 17 Whenever they moved, they moved in any of their four directions without turning as they moved. 18 As for their rims they were lofty and awesome, and the rims of all four of them were full of eyes round about. 19 Whenever the living beings moved, the wheels moved with them. And whenever the living beings rose from the earth, the wheels rose also. 20 Wherever the spirit was about to go, they would go in that direction. And the wheels rose close beside them; for the spirit of the living beings was in the wheels. 21 Whenever those went, these went; and whenever those stood still, these stood still. And whenever those rose from the earth, the wheels rose close beside them; for the spirit of the living beings

was in the wheels. 22 Now over the heads of the living beings there was something like an expanse, like the awesome gleam of crystal, spread out over their heads. 23 Under the expanse their wings were stretched out straight, one toward the other; each one also had two wings covering its body on the one side and on the other. 24 I also heard the sound of their wings like the sound of abundant waters as they went, like the voice of the Almighty, a sound of tumult like the sound of an army camp; whenever they stood still, they dropped their wings. 25 And there came a voice from above the expanse that was over their heads; whenever they stood still, they dropped their wings. 26 Now above the expanse that was over their heads there was something resembling a throne, like lapis lazuli in appearance; and on that which resembled a throne, high up, was a figure with the appearance of a man. 27 Then I noticed from the appearance of His loins and upward something like glowing metal that looked like fire all around within it, and from the appearance of His loins and downward I saw something like fire; and there was a radiance around Him. 28 As the appearance of the rainbow in the clouds on a rainy day, so was the appearance of the surrounding radiance. Such was the appearance of the likeness of the glory of the

> LORD. And when I saw it, I fell on my face and heard a voice speaking."

(Ezekiel 1:4-28)

A "mobile" star guided three astrologers from the region of Babylon to the birthplace of Jesus Christ, mentioned only in the Gospel of Matthew, but not in the others. Even the Gospel of Luke omits the presence of the star, which is interesting, as Luke—who also wrote the New Testament book of Acts of the Apostles—was a physician and historian.

There are some who believe the star never actually existed, as it is recorded in no other historical writings of the day. Judea was a Roman province, and they gave no record of the star and its fanciful movement through the skies. However, if these "wise men" saw the star "in the east," or better, from the east, it would have taken months if not a year or two to decipher the star's meaning and follow it to Judea.

Whatever the star was, it probably did not happen at one moment, on one night, but over the course of several months as a portent in the sky.

The appearances of both angels and demons were apparently relatively commonplace throughout the whole of biblically documented history.

chapter 6
Alien Influence?

> "Devoutly to be wish'd. To die, to sleep;
> To sleep: perchance to dream: ay, there's the rub:
> For in that sleep of death what dreams may come,
> When we have shuffled off this mortal coil,
> Must give us pause: there's the respect
> That makes calamity of so long life…"
>
> —William Shakespeare, *Hamlet*

Despite my many questions and ponderings, based on the things I have studied, read, and absorbed over the years, I still cling to my Judeo-Christian roots, and making the leap from God, angels, and demons to UFOs, extra-terrestrials, and aliens is an exponential one for me. Yet, there is so much information out there that would tend to substantiate the existence of UFOs and alien interruption in humanity, that it cannot be overlooked. If you are anything at all like me, these things make you pause, wonder, and recalculate the things you were taught.

I have always said, rather cheekily, that when it comes to biblical theology, I have not "thrown out the baby with the bathwater." Were I to make an on-the-spot statement of faith, I would say that I adhere to the basic tenants of the Bible, and hold Jehovah God as

the Supreme Being, as well as a faith in Jesus Christ and the Holy Spirit. In my youth I was taught that the Bible is the "only authority for faith and practice," especially as a good, conservative Baptist. The further I grow in distance from my cloistered education and walled-in, "fishbowl" denominational practices—and by fishbowl, I mean that we believers congregationally sat inside our glass bowl of church while the rest of the world looked in—I am finding that there is so much more to the universe than what we were taught, so much more to God than is visible in a methodological Christian environment.

Then there is that stinging, lurking *fear* in the back of my mind that any deviation from my old faith practices is merely my sinful nature drawing me away from God and his dictates. The apostle Paul warned his acolyte Timothy that "… *the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear"* (2 Timothy 4:3). And I find myself wondering if my disillusionment with church organization and methodology was the catalyst I allowed to drag me from the "true faith." I find that I struggle with what was engrained in my head and heart, versus what I research and discover.

I consider myself to be a thinker. But there are times when I may imbue my thinking with fear of becoming inviolate of religious mandate and practice.

Therein lies the rub: No matter which way you look at this

enigma, no matter how much existential mumbo-jumbo we wish to ascribe to our existence in the universe, or how much power of initiative or self-illumination we think we may possess, we are still the products of someone else's creation, and the toys of some superior being's manipulation.

We are not our own.

Whether it was an almighty, omnipotent God who created us from the dust of the ground and breathed into our nostrils the breath of life, or some enslaving, experimenting race of interstellar breeders who interfered with out primordial DNA, we are the product—or by-product—of someone else's hand. Are we God's creations, to do with as he pleases, having been imbued with a free will that is truly only free until, like insurance, you actually use it? Or are we the descendants of an alien science experiment—the genetic offspring of an extra-terrestrial race that was either acting in benevolence by imposing its superior DNA into a race of genetically intellectual gutter monkeys, or implementing an intent that was far more sinister and enslaving?

Or are we simply the products of chemical reactions and evolutionary mutation and development; slaves to overt eradication of anything spiritual in order to default to what is scientific and explainable by mathematics and scientific methodology?

Either way, it appears as if we, the human race, are simply someone else's toys. And sometimes, it's just cooler to think that we

are the offspring of alien interruption as opposed to “sinners in the hands of an angry God.[1]” I believe that is why the scientific/skeptical community eschews the spiritual and metaphysical: They simply want to seek the basic nuts and bolts without having to answer to a higher authority or deal with the implications of the soul and spirit. As I said quite a bit earlier, there are veils we simply have no ability to pierce, and both the scientific/skeptical circles and the religious/faith-based circles are dead set on operating on the basis of what simply cannot be seen or proved. One circle consciously disregards and eradicates it as part of the functional equation; the other incorporates it in every facet of life.

Boiling It All Down

Whatever your leaping-off point, be it faith, spirit, science, skepticism, anthropology; whether religious, anti-religious, Christian, Jew, Atheist, animist, Pagan, Wiccan, true believer, *et cetera ad infinitum*—it doesn’t matter when it comes down to sifting through the evidences and the facts, such as they may be. What is clear is that there was some interruption in the human race, whether it can be hinged on the extinction of the dinosaurs, opening the way for human development (without being eaten), or microbal mutations that developed and evolved over eons, bringing the human race where it is today (with obviously much more evolving to do if we believe the chain of evolution is still moving along), or the

hands of a Divine Creative force, whether you view that entity as a spiritual/religious one, or simply an entity that has the supreme power over us. Or, perhaps, it was clean and simple as extra-terrestrial interruption of some sort.

Then there are the proponents of philosophies, such as the following quote, that ignore any other outside-the-box investigation by immediately dismissing its veracity for the simple reason that it is not revealed in God's Holy Word, the Bible: "The Bible, the revealed written Word of God teaches that life is only possible through a process of creation. Even if there were other galaxies with planets very similar to earth, life could only be there if the Creator had fashioned it. If God had done that, and if these beings were going to visit us one day, then He would surely not have left us unenlightened about this."[2]

Pardon the crass vernacular, but these are the sorts of statements that have me crying, "bullshit!" This brand of mindless, limited, inane, uneducated dross has me seeing red, and serves no purpose to further an understanding other than that which lies within a particular mindset or theology or philosophy or scientific framework. As you can probably tell by now, I am not one who has abandoned his faith, nor am I one who dismisses science and skepticism, but I measure the building blocks of these things against each other. The answers come only as the fabricated Berlin Walls of division, and the finger-pointed catterwauls of ignorance and fraud start having holes bored into them.

The naked truth of the matter—so sorry to inform my theological friends—is that God has given us information about these aliens. And it is within the very same pages of scripture they use to bolster an argument against such things.

Whatever the truth of the matter—because, believe it or not, truth is *not* governed by *perception*—there are evidences all over the world and in nearly every ancient cultural spirituality and history that record extraordinary events. Those events have their tone set in cement, based on the interpretation given by the people who experienced them firsthand. Whether influenced by the divine or the angelic or the alien, the task in the present day is to determine just what it is that happened—and, frankly, that may not be possible beyond mere hypothesis.

The Nitty-Gritty

Because we have spent a great deal of this book talking about the spiritual and religious take on the Nephilim and their interruption in the human bloodlines, let's look to some of the evidences that would be the foundation for the extra-terrestrial—or better, *alien*—theory of human interruption.

> "The UFO manifestations seem to be, by and large, merely minor variations of the age-old demonological phenomenon…."[3]

> "UFO behaviour is more akin to magic than to

> physics as we know it…. [T]he modern UFO-nauts and the demons of past days are probably identical."[4]
>
> "[The occultist] is brought into intelligent communication with the spirits of the air, and can receive any knowledge which they possess, or any false impression they choose to impart…. [T]he demons seem permitted to do various wonders at their request."[5]

The majority of alien abduction cases recorded in modern history have the same earmarks and traditional elements as are seen in the written accounts of the Watchers descending to the earth to impregnate human women. Sure, the facts differ, the tales are much less mythological in scope, but the act itself is something that bears remarkable resemblance to the acts committed by the Watchers. Are we seeing today similar events as those described in the Books of Genesis and Enoch, or has an entirely fabricated modern mythos been constructed around the writings of people like Zechariah Sitchin and the growing list of Ancient Alienists? The main problem with Sitchin's work was his lack of translating the ancient texts. The conclusion he drew had to be manipulated, squeezed, and otherwise made to fit into the theories he was promulgating.

So often I hear major proponents of the Ancient Alien theories decry the belief systems of theologians. It is almost as if one is

required to have an atheistic or agnostic dogma in place in order to put forward an extra-terrestrial hypothesis. To me, this has the very same dogmatic approach as do the biblical theologians who insist that aliens could not exist because they are not mentioned expressly as such in the pages of scripture.

Annunaki, You're the One. You Make Legends Lots of Fun…

All one needs do is enter the words *Annanaki* and *aliens* together in a Google search to find an endless list of Websites that state nearly the same, exact thing: that the Annunaki built a "race" of android beings to subjugate the people of the Sumerian civilization. Sadly, none of these Websites cite any sources that would have translated Sumerian cuneiform texts as stating that sort of information. When putting forward a statement regarding these kinds of ancient "findings," it is all-important to offer up the texts themselves, or the source of the research academic who translated the texts revealing that sort of information. Sadly, again, it is more likely that the readers and proponents of works such as Sitchin's, are merely parroting the words of their new age-ist teacher without researching his claims to see if they possess any sort of veracity.

Semitic scholar John Heise, in his work the Akkadian language, makes the observation that the term *Annunaki* is interchangeable with the word *Igigi*,[6] which translates roughly as "those who observe," or "the Watchers."[7] The Igigi are referred to as the "gods

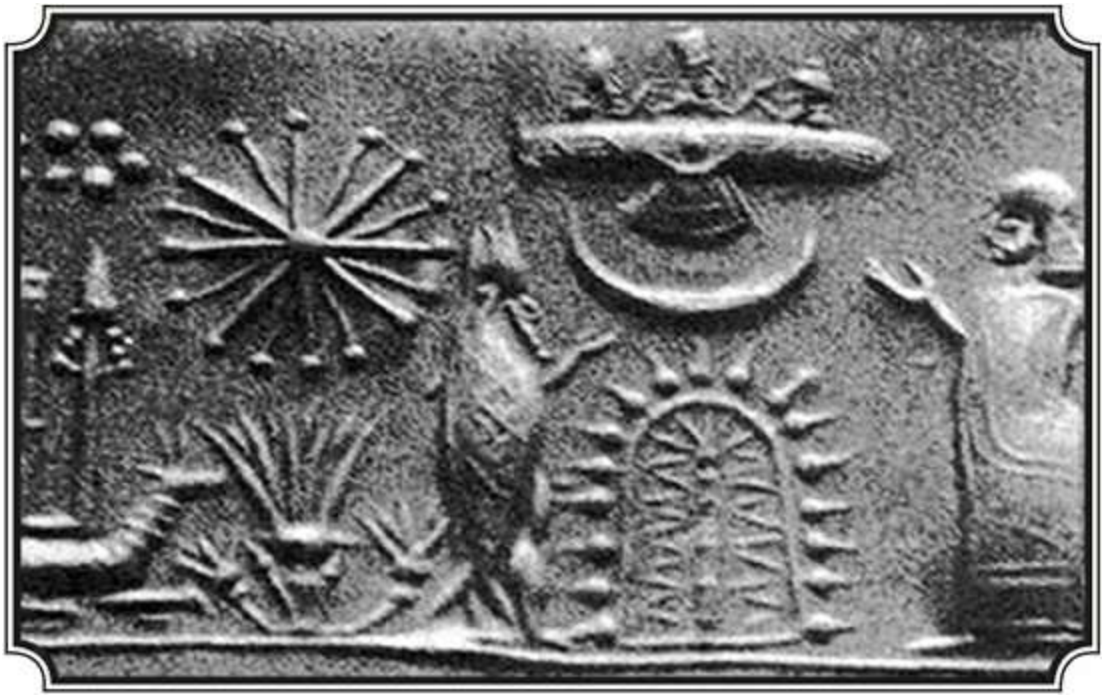
who reside in heaven," while the Annunaki are mentioned as being in both heaven and on the earth. And when the Sumerian god Marduk asks a question of the Annunaki, it is the Igigi who respond. So the Annunaki and the Igigi are more than likely candidates for the Watchers after their descent to the earth. But are they an alien race? Well, certainly within the context of the mythology, they are alien in the sense that they came from some other place other than the earth. According to the Sumerian texts, they resided in both heaven and earth, once you see that the terms are interchangeable. So the heavenly Igigi are the same as the chthonic (or "underworld") gods, the Annunaki.

Ancient Sumerian relief of a seated Annunaki, with the sun and orbiting planets shown in the upper left. Readers of Zecharia Sitchin's books, particularly The 12th Planet, *will recognize the seal, VA 243 (so named because it is number 243 in the collection of the Vorderasiatische Museum in Berlin). This seal is the centerpiece of Sitchin's theory that*

the Sumerians had advanced astronomical knowledge of the planetary bodies in our solar system. This knowledge was allegedly given to the Sumerians by extra-terrestrials, whom Sitchin identifies as the Anunnaki gods of Sumero-Mesopotamian mythology.
Photo is a public domain image courtesy of *www.michaelsheiser.com*.

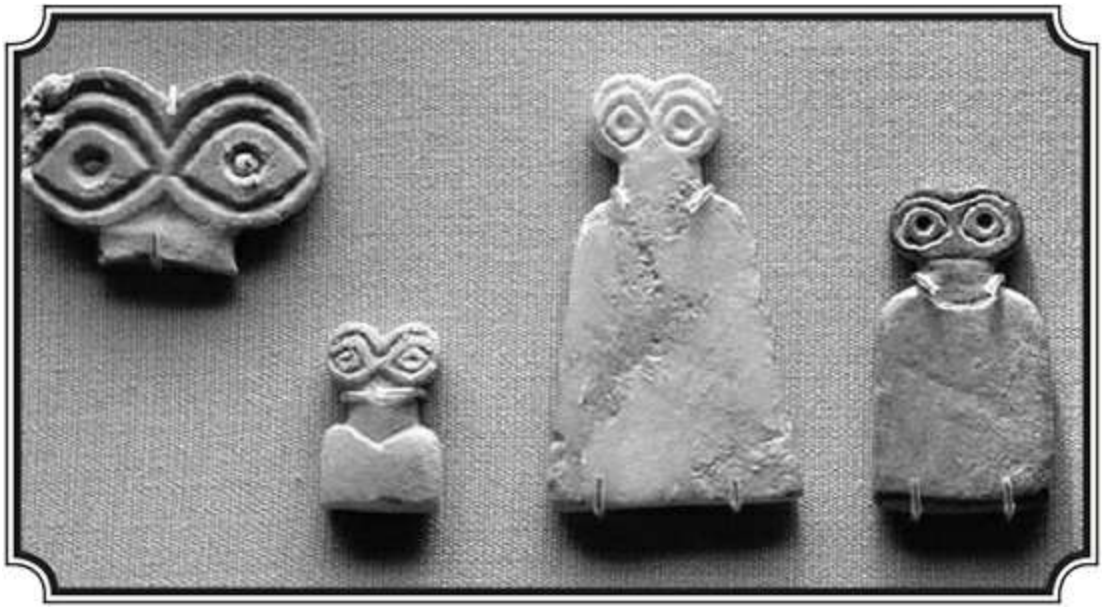
According to Boulay's work, the Sumerians and Akkadians did not refer to the Annunaki as "gods." It was later cultures that introduced the notion of divine beings, and that was what gradually made its way into our language and thinking. The Sumerians referred to the Annunaki by the term *ilu*, or "the lofty ones," from which the Semitic *ili* and *el* of the Hebrew evolved. And as an interesting cross-cultural reference, Prince Utu's name in the Mayan language was Xochipili.

Boulay, in his fervent belief that the ancient "gods" were indeed of alien origin, goes on to say that although the term *Anunnaki* is used generically to apply to all the Proto-Sumerians who "came to this planet," it means literally "the sons of An," the greatest among their ancient gods. In the antediluvian (pre-flood) period, a large group of these Anunnaki descended from their mother ship to colonize Earth. According to the "Enuma Elish," the Babylonian myth of creation, 300 of these Anunnaki descended to Earth while another 300 remained aboard the spaceship. These were called Igigi and presumably were the technical crew of the spacecraft.[8]



Images on a Sumerian clay tablet are believed to depict the Anunnaki and their "flying vehicles," advanced spacecraft used by the Anunnaki gods to descend to the earth. The tall figure to the left may depict the half-man/half-fish god Oannes, who emerged from the ocean to teach skills to ancient mankind.
Photo is licensed under Wikipedia Creative Commons.

There are no pictures or drawings left of the Annunaki, but there are many small figurines that some ancient alienists say resemble the alien "greys" of modern ufology. Were the Annanuki the beings described by the ancient Sumerians? And were they the equivalent of the grey aliens synonymous with so many UFO and alien abduction cases reported in current history? Contemporary reports of these encounters bear a strong similarity to the ancient accounts of the Anunnaki and their appearance among the Sumerian people.



Sumerian clay figurines housed in the British Museum, London. Photo courtesy of Jason Martell (*www.xfacts.com*). Used with permission.

As mentioned previously, the Sumerian culture is the oldest known written language culture. Even today we still use the same system of mathematics, the same basic calendar, and the telling of time that they developed. They possessed an amazing knowledge of the solar system and of beings coming down to earth. The Sumerians tell us that the Anunnaki had “helpers” who often performed such tasks as flying their craft, or helping with miscellaneous needs. The Sumerians directly explain that these “helpers” were not living beings, but had the physical capabilities of rendering living human tasks.

The Annunaki and Igigi also appear in other Mesopotamian cultures, sharing a commonality that isn’t just limited to the

descriptions found in Genesis and Enoch. They are also found in the Ugaritic texts and the Cana'anite pantheon as the *banu ili* or *banu ili-mi.*[9] There are also more recent finds that place them in Ammorite and Phoenecian inscriptions[10] dating to the eight and seventh centuries BCE. The huge significance of these similar finds, according to Craig Hines, is the fact that the other cultures also recognized these beings as non-human "royal ambassadors" sent to humanity at the behest of the supreme god.

Psalms, Hymns, and UFOs

No other book in the Old Testament is as richly beautiful in its imagery as the compiled Book of Psalms. They include songs written by King David and songs written by his chief musician, as well as poetry to be accompanied by musical instruments and used in worship and prayer penned by various other writers. One of the Psalms is even a prayer of forgiveness from David after he committed adultery with Bathsheba, the wife of one of his war captains, and had the man murdered.

But in and throughout the beautiful, poetic language of the Psalms is an undercurrent of visionary language that could possibly imply encounters with what some have suggested are alien encounters.

Is it possible that David, the "sweet singer of Israel," as he was once known, had a close encounter that he described—or hid—in a song of praise to God? Psalm 18 holds an intriguing story that tells of David being surrounded by enemies and being forced into deep

water, from which he was suddenly taken up out of and put in a large place. He describes the scene in very vivid terms: the heavens opening up, and God descending, mounted on a cherub—not your typical mental image of a cherub; a heavenly beast that rode on the clouds, black smoke and fire shot out the nostrils of God—and the ensuing shafts of flame consuming everything in its path. David then writes that God, astride his cherub, was followed by, or left a "jet stream," of dark clouds that produced hail, and a "great noise" coming from God.

Is this all an incarnate manifestation of God, a miraculous act of deliverance? Or could it be something else, something much more like the vision of Ezekiel, who saw what has been described in modern terms as some sort of craft?

David finishes the account of the heavenly attack, telling of bolts of lightning being shot at his enemies, scattering them. This was all followed by a great earthquake, leaving the modern-day reader wondering if this entire account is a description of alien craft and weaponry being used to deliver King David of Israel—the same man who slew one of the few remaining Nephilim, Goliath of Gath—and took his head. Could this be a rescue mission sent to the man who killed one of the descendants of the great giants? Or is this merely the song written by a man who was, like Moses, establishing his "tightness" with God before the people he ruled?

> "4 The sorrows of death overtook me, and the rush of ungodly people made me afraid. 5 The sorrows of

hell overtook me: the traps of death captured me. 6 In my distress I called on Yahweh, and cried out to my God, who heard my voice out of the sanctuary, and listened to my cry. 7 Then the earth quaked; the foundations of the hills were disturbed and shaken, because God was angry. 8 There went up a smoke out of the face of God, and fire out of the mouth of God, in which the flames consumed everything ignited by them. 9 God opened the heavens, coming down with dark smoke underneath, 10 riding on a cherub, a heavenly being, and flying on the wind, 11 making darkness the hiding place of God, with a shelter of dark waters and the thick clouds of the skies all around. 12 But the brightness that surrounded God was followed by the thick clouds that passed, with hail stones and flashes of lightening. 13 The noise of Yahweh rumbled in the heavens, and then the voice of the Most High God spoke through the hail stones and flashes of light. 14 Yes, God sent out bolts of electricity, scattering the enemies, shooting out like flashes of lightning, and destroyed them. 15 Then the outlets of water were seen, and the heart of the earth was uncovered at Your word, oh Yahweh, from the exhaust of Your face. 16-18 God sent from above, taking hold of me, and drawing me up out of much water, delivering me from my strong

> enemies, and from those who hated me, which were too strong for me, and who had shamed me in the day of my misfortune, but You, oh Yahweh, were my stay. 19 You brought me forward also into a large place and delivered me, because you delighted in me."

(Psalm 18:4-19)

Of course, it could simply be a great songwriter/story-teller embellishing his tale with vivid, colorful imagery. It is interesting to me how so many Bible believers will entertain and believe the most garish, creative stories told in the pages of scripture, but will shun the notion of the existence of aliens and UFOs, because they are just too far-fetched.

A Long Time Ago, In a Galaxy Very Close to Home…

Another Psalm of David tells of God's presence shaking the earth and the heavens descending like an object of silver and gold, with chariots of heaven numbering 20,000 containing thousands of heavenly beings. He described it as an inanimate object found in the feeding pens of a sheepfold that comes to life and flies through the air like a dove, shimmering with silver and gold, and glowing white like the snow. He described armies running in fear from its presence. Could this be a mother spacecraft with many smaller spacecrafts containing their occupants? Would these aliens come to the rescue of God's chosen one?

“7 Oh God, when You went forward before Your people, Israel, when You marched with them through the wilderness; Selah: 8 The earth shook and the clouds descended at Your presence: even Sinai itself quaked at the presence of God, the God of Your people, Israel…. 12 Leaders of armed forces ran away, and our dependents at home received the benefits. 13 Though You’ve been as lifeless as a metal pot, yet you will fly as the silver wings of a dove, with feathers of yellow gold.

14 When the Almighty scattered rulers in it, it was white as the snow on Mt. Zalmon…. 17 The vehicles of God are twenty thousand, in which are thousands of angels: my Sovereign God is among them, as in Mt. Sinai, in the holy place…. 32 Sing to God, You nations of the earth; oh sing praises to Yahweh; Selah: 33 To the Great One who rides on the heaven of heavens, which are eternal; see, the mighty voice of God sounds out. 34 We attribute strength to You, God: Your greatness is above Your people, Israel, and Your strength is in the skies. 35 Oh God, You are awesome coming out of Your holy places: It is You, God, who gives strength and power to Your people, Israel. God be blessed!”

(Psalm 68:7-8, 12-14, 17, 32-35)

The Ostentatious Power of the Remote

If you are a follower of more contemporary UFO sightings and activity, you'll have noticed that many of them take place in remote areas, such as deserts and mountainous regions, and over large bodies of water, despite the more recent advent of mass sightings over populated areas. Now consider some of the biblical events that have piqued the curiosities of ancient biblical UFO theorists: Moses was witness to a physical manifestation of God while hidden in the cleft of a secluded mountain outcrop; the prophet Elijah and Moses appeared to Jesus, and two of his disciples on the very slopes of the same mountain where the Watchers are to have descended to the earth in the Book of Enoch, Mount Hermon; God protected the children of Israel with a pillar of cloud by day and one of fire by night as they wandered as a nomadic tribe of freed slaves after the first Passover and the Exodus. Are these accounts of God's miraculous majesty and power or could they possibly be descriptions of events that might be linked to UFO and alien activity? The 29th Psalm describes some unusual activity in remote, out-of-the-way places that Ancient Alien theorists have linked to possible UFO sightings of a biblical proportion:

> "3 The voice of Yahweh is heard across the oceans:
> the God of glory rumbles, echoing over the seas. 4
> The voice of Yahweh is strong and majestic. 5 The

> voice of Yahweh snaps the cedars in two; yes,
> Yahweh snaps the cedars of Lebanon completely in
> two. 6 Yahweh makes the volcanoes erupt. 7 The
> voice of Yahweh spews fiery flames. 8 The voice of
> Yahweh shakes the desert; the wilderness rumbles. 9
> The voice of Yahweh makes the doe to bear, and
> unclothes the forests, and every one tells of the glory
> of God in the sanctuary. 10 Yahweh rules over the
> Tsunami; yes, oh Yahweh sits a Sovereign One
> forever."

(Psalm 29:3-10)

Columbus and the Psalmist

The voice of God is described as enormously powerful in this Psalm. The flames and the rumbling noise, along with weapons that snap massive cedar trees in two, cause volcanoes to erupt, make the deserts cascade with voluminous rumblings and the forests to burn to ash. Can these all be interpreted as the manifestation of advanced alien spacecraft? Could a space ship hide in the depths of the ocean, as many ufologists already believe? Psalm 104 describes a very bright object resting beneath the water, then emerging and moving with great speed into the clouds.

Interestingly, a UFO was spotted by none other than Christopher Columbus during his maiden voyage to America in 1492. Columbus recorded in his log that, as he was sailing through the waters of

what is now the Bermuda Triangle, his compass began acting in an odd fashion. He and Pedro Gutierrez while on the deck of the *Santa Maria*, observed, "a light glimmering at a great distance," as they observed it for several hours "in sudden and passing gleams."[11] Four hours later, they saw land. Columbus attributed the sighting to divine guidance to the New World.

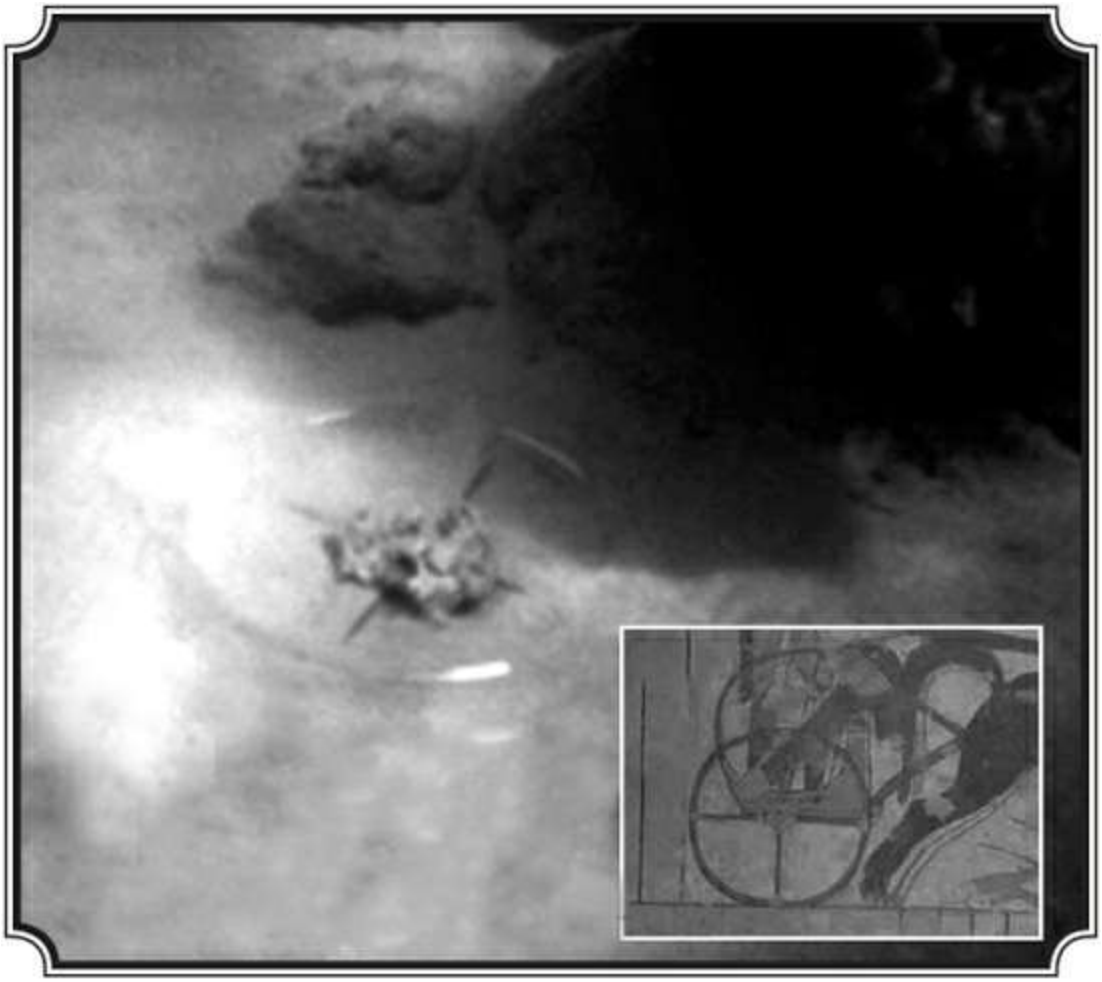
> "2 Covering Yourself with light as with clothes: You who stretches out the heavens like a curtain: 3 Who lays the shafts of Your chambers in the waters and makes the clouds Your vehicle, moving on the wings of the wind: 4 Who makes the angels spirits; Your ministers a flaming fire."
>
> (Psalm 102:2-4)

Making a Way Through the Sea

Unusual activity from the depths of the sea is also mentioned in Psalms 74 and 77. According to the Book of Exodus, God let a strong east wind blow all night, parting the waters of the Red Sea—or, as many biblical scholars believe, the marshy region of the Yam Suph to the far northern delta region of the Red Sea. What, other than an almighty God, could send a powerful force strong enough to part the waters and let the Israelites cross on dry ground, releasing it just in time to drown the whole of the whole of Pharaoh Amenhotep II's mighty army? Psalm 77:19 tells us that God travels in the sea and

the oceans, and that his path cannot be discovered. Is this a reference to underwater craft that traverse in obscurity through the briny depths?

> “13 You divided the sea by Your strength: You broke the heads of the dragons in the oceans. 14 You broke the heads of leviathan, the great sea beasts, in pieces, and gave them for meat to the people living in the wilderness. 15 You opened up the wellspring and the flood: You dried up mighty rivers. 16 The waters felt You, oh God, the waters felt You disturb them and the depths were troubled as well. 17 The clouds poured rain, the skies thundered, and Your lightening flashed also. 18 The voice of Your thunder was in the heavens: the lightning lit up the world and the earth trembled and shook. 19 Your way is in the sea, and Your path in the great oceans, and Your footsteps aren’t known.”
>
> (Psalm 77:13-19)



One of the many gilded chariot wheels discovered at the bottom of the Red Sea, in the Gulf of Aqaba, off Neweiba Beach. Coral does not grow on gold, but the wood inside had completely deteriorated. Inset: Chariot wheel on Egyptian tomb painting.
Photo courtesy of Dr. Lennart Moller, Karolinska Institute, Stockholm, Sweden.

Wax On, Wax Off

Is Psalm 97 a description of God or of an alien craft? Melting hills, enfolding darkness broken by fire, lightning, and illumination.

> “2 Clouds and darkness are around you:
> righteousness and judgment are the symbols of Your
> reign. 3 A fire goes before you, and burns up Your
> enemies everywhere. 4 Your lightning enlightened
> the world: the people of earth saw, and trembled.
> 5 The hills melted like wax at the presence of the
> Sovereign One, at the presence of the Most Sovereign
> of the whole earth. 6 The heavens declare Your
> righteousness, and everybody sees Your glory.”
>
> (Psalm 97:2-6)

Riders on the Storm

Do God and His angels ride in spacecrafts? In one Psalm they are described as a cherub on the back of whom God rides down out of the clouds. Here, in Psalm 144, we have a description of God and His angels flying down out of the heavens in what is said by biblical alienists to be a spacecraft. What if that alien spacecraft contained what we know as God and the angels screaming down out of the heavens and laying waste to the mountains? Is this the description of a terrible ufological weapon, or the power of a divine God? The psalmist may have wondered the very same thing, as he questions why God would take special note of his people and destroy their enemies. In this verse he prays for God to open the heavens and come back down to destroy his enemies.

> “3 Yahweh, what are human beings, that You take note of them! Or the children of humanity, that You take account of them! 4 People are as nothing: their days are as a shadow that passes away. 5 Open Your heavens, oh Yahweh, and come down: You touch the mountains and they smoke. 6 Make lightning, and scatter them: shoot out Your lightening bolts, and destroy them.”
>
> (Psalm 144:3-6)

Frogs and Locusts and the Angel of Death (Oh My!)

Psalm 78 is a *maskil* of Asaph—a maskil being a particular style of song, much like we’d say ballad or love song—in which the psalmist recounts the mighty power of God displayed against the Egyptians when Moses led the Hebrews out of bondage. He speaks of the terrible wonders of God when he parted the waters of the Red Sea, turned the Egyptian sources of water to blood, spread blight, frogs, and locusts across the land, then engulfed the Egyptians in utter darkness so that pharaoh “could not see his hand before his face.” The devastation goes all the way to the house of pharaoh when the final plague of the firstborn takes the eldest child in every house of Egypt. Some have speculated that it was the power of alien forces that brought down the heinous plagues and executed the great geological miracles.

“13 You divided the sea, and allowed them to pass
through it; making the waters to stand up as a
mountain pass. 14 You also led them with a cloud in
the daytime, and through the night with the light of
fire. 15 You split the rock in the wilderness, and gave
them water to drink from a deep creek. 16 God
brought streams of water out of the rock also,
causing it to run down like rivers. 17 And they
sinned all the more against God by provoking the
Most High in the wilderness. 18 And they tempted
God in their hearts by asking for meat for their
appetites. 19 Yes, they spoke against God and said,
Can God furnish a table in the wilderness? 20 Look,
God split the rock, so that the waters gushed out, and
the streams overflowed; Can God give us bread also?
Can God provide meat for the people as well? 21
Yahweh heard this, and was angry: so a fiery wrath
was kindled against Jacob, and anger also came up
against Israel, 22 because they didn’t believe in God,
and didn’t trust in Your salvation, 23 though You had
commanded the clouds from above, and opened the
doors of heaven, 24 and had rained down manna on
them to eat, and had given them of the grain of
heaven. 25 People ate the food of angels: for You,
God sent them enough meat to fill them. 26 You
caused an east wind to blow in the heaven, 27 and

powerfully brought in the south wind, raining meat on them as dust, and quail like the sand of the sea, 28 and let them fall in the middle of their camp, all around their tents. 29 So they ate and were well filled, because You gave them what they desired. 30 They weren't kept from their appetites, but while their meat was yet in their mouths, 31 the anger of God came down on them, and slew the fattest of them, and brought down the chosen people of Israel….42 They neither remember God's hand, nor the day when You delivered them from the adversary. 43 How God had wrought signs in Egypt, and wonders in the field of Zoan, turning their rivers into blood, making it so that they couldn't drink it. 45-46 You sent different sorts of flies among them, which devoured them; and frogs, which destroyed them, giving their increase to the caterpillar, and their labor to the locust also; destroying their vines with hail, and their sycamore trees with frost; destroying their cattle also in the hail, and their flocks with hot lightning bolts; casting on them the fierceness of Your anger, rage, indignation, and trouble, by sending evil angels among them; making way for anger; not sparing their soul from death, but giving their lives over to the pestilence; and striking all the firstborn in Egypt, their strongest rule, in the

> sanctuaries of Ham…. 52 But You made Your own people go forward like animals, 53 guiding them in the wilderness like a herd, leading them safely on, so that they weren't afraid, while the sea overwhelmed their enemies. 54 You brought them to the border of Your sanctuary, even to this mountain, which the hand of God had bought."
>
> (Psalm 78:13-31, 42-43, 45-46, 52-54)

Into the Belly of the Earth

There was a great rebellion among the Hebrews led by a man named Dathan. Moses descended with the tablets of the Law after spending 40 days atop the fiery, tumultuous, God-inhabited Mount Sinai, only to find the people worshipping a golden calf they had erected as their god who led them out of bondage. In righteous anger, Moses breaks the tablets of the Law and calls out to the people to divide, the followers of Dathan on this side, and the followers of Jehovah on that. After they separate, the ground immediately opens up in a great earthquake and swallows up Dathan and his rebels. You can imagine the hushed silence that fell over the rest of the people. With all the miraculous wonders performed under the leadership of Moses during their great Exodus, one wonders how these people would do anything but follow Moses' lead. Yet, Ancient Alienists believe there is more to this account than a simple miraculous tale of divine judgment. Was Moses not only

being led by UFOs through the wilderness, but also being protected and upheld by a race of alien visitors? Here is how the book of Psalms records this event from the Exodus:

> "16 They envied Moses and Aaron, the saints of Yahweh, also in the camp. 17 The earth opened up and swallowed Dathan, and buried the followers of Abiram. 18 And a fire was kindled in the middle of them, burning up those sinful ones…. 28 They joined themselves also to the false god, Baal-peor, and ate offerings made for the dead. 29 So they provoked You to anger with their inventions, and a deadly illness came on them. 30 Then Phinehas stood up and executed judgment: so the deadly illness was stopped."
>
> (Psalm 106:16-18, 28-30)

And that's just a few of the Psalms. Were we to mention every biblical passage that contains even a hint of the possibility of extra-terrestrial activity, there would not be enough room in a 10-volume set to list them, let alone comment on them. This sampling should have given you a taste of what is inside the Bible itself, when it comes to the imaginings and speculations of biblical alien theorists.

✦

When we consider all of the passages in scripture that seem to indicate miraculous deeds and divine actions, and if you place all

those passages in the context of Ancient Aliens as opposed to the acts of Jehovah, you can see the wealth of information that is right at your fingertips, on the shelves of nearly every home in Christendom.

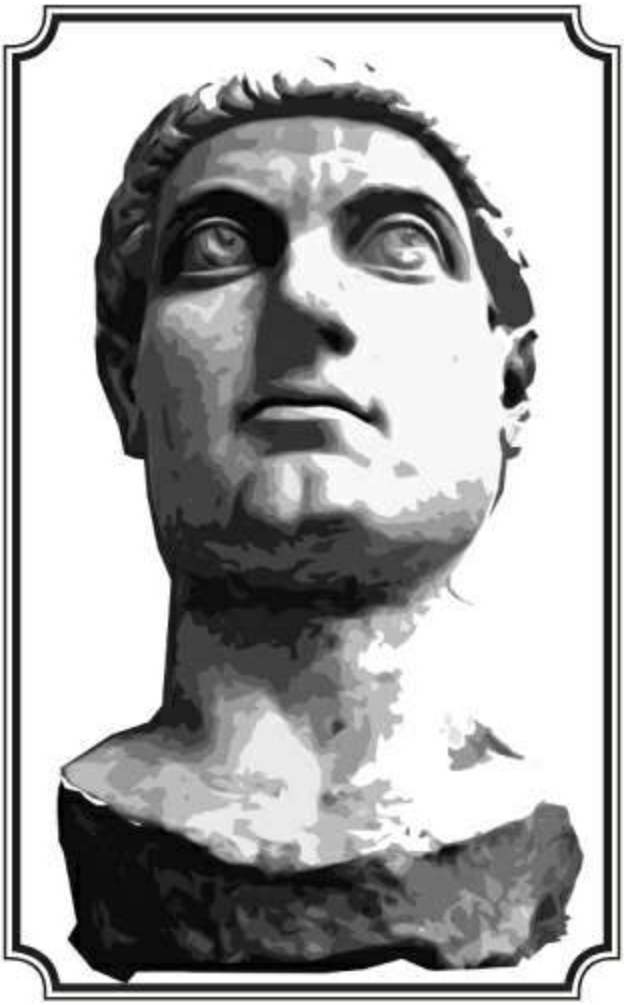
Clearly, if your perspective is one that is firmly rooted in Judeo-Christianity, you will see these passages as the amazing, almighty acts of a supreme being benevolently and sometimes violently imposing his majesty in the lives of his prophets and worshippers, making a display of his power and majesty. But if your beginning point is one that lies outside the realm of faith in the divine characters dwelling in these books, then you are outside the box looking in. Under that light, these pages can be filled with accounts of ancient UFOs, and alien races that appeared as God, angels, demons, and a host of other heavenly beings.

If Moses, Ezekiel, David, the psalmists, and other biblical leaders and figures had in fact witnessed alien presences, and interpreted their experiences as encounters with God, then it would be absolutely appropriate of them to have warned others to fear God and obey his commands. In light of the passages we have examined regarding the Watchers and their offspring, as well as the ancient gods of the Sumerians, it is clear that the issue is wide open for debate and further examination.

We may never know in this lifetime if these beings are of God or from some distant corner of our physical galaxy, but there is much fodder for thought, and a good starting point for examining the issue

further.

chapter 7
Constantine: One Emperor, One God



Constantine, the first "Christian" emperor of Rome.
Photo courtesy of the Capitoline Hill Museum, Rome, Italy (*en.museicapitolini.org*).

The story of the Nephilim and their divine parentage is one that the early Church fathers did not want told—at least in the entire

form as it was written down in the Book of Enoch. It was a tale that transgressed the Church's teachings that spirit beings were sexless, and spoke of beings who were considered to be gods among early mankind. Their presence in the story of Noah's flood was something that created ecclesiastical panic among the early church fathers, and when push came to shove, there was no unanimous consensus, and Enoch was booted from the canon of God-breathed scripture. This was done under the influence of Rome's first Christian emperor, Constantine, who ruled from 306 to 337 CE.

Constantine used his power to establish and promote the religion of Christianity, but he always remained a controversial figure, especially through the eyes of those who recorded his histories, which are abundant and detailed, but have been strongly influenced by the official propaganda of the period and are often skewed.[1] According to the various contradictory accounts of the life of Constantine, he was seen by some as the great Christian Prince, and by others, during his decline, as a noble war hero corrupted by Christian influences who transformed into a tyrannical despot in his old age—"a hero…degenerating into a cruel and dissolute monarch."[2]

Among the great accomplishments of Emperor Constantine were his ecclesiastical councils, which came as he began to enter the latter part of his reign. It is said that he did not personally adopt Christianity until well into his 40s, but once he did, he instituted laws that allowed Christians to worship and practice freely in the

Roman empire, as well any other religion. Constantine established a precedent for the position of the emperor as having some influence on the religious discussions going on within the Catholic Church of that time, mainly because he disliked what he considered to be the risks to societal stability that religious disputes and controversies brought with them. And so he sought, wherever possible, to establish an orthodoxy. In fact, the emperor saw it as his duty to ensure that God was "properly worshiped" in his empire, and that "proper worship" would be determined by the Church.[3]

The Council of Nicea, 325 CE. Melkite icon from the 17th century. Artist unknown.
Photo courtesy of the Peter Paul Reubens Gallery.

The first ecclesiastical council summoned by Constantine was the

Council of Nicea, 325 CE, in which several Church resolutions were discussed and set into motion. Among them was the beginnings of the canonization of scripture, which set a precedent for removing from the scriptures, any book on which the entire council could not unanimously agree. The Book of Enoch, despite its many mentions throughout the writings of both the Old and New Testaments, as well as being quoted by Moses and the Apostle Paul, was not unanimously accepted, and it fell under the surgical knife of the council.

Keep at the forefront of your mind, when considering the facts behind the Council of Nicea, the overall motivations on the part of Emperor Constantine when summoning them. Although Constantine's reputation was bolstered by his propaganda machine, it is well-known[4] that he was motivated by the desire to establish only two things:

1. One God/one emperor.
2. One religion/one empire.

Constantine was above all a pragmatist, and his Christianity was only prominent when it was politically expedient—and he did not become more compassionate after his conversion to Christianity. On the heels of presiding over the Council of Nicea, he went immediately back home to Constantinople and murdered both his wife, Fausta, and his eldest son, Crispus. Fausta was Crispus's stepmother, and there were rumors that she and Crispus had been engaged in immorality while the emperor was away. Constantine

had his wife slowly boiled to death in a bath, and his son was cold poisoned. Indeed, Constantine was the poster boy for living your life as licentiously and perverted as possible, saving baptism for his deathbed. Which is exactly what he did. He lived his life as wickedly as any other Roman emperor, despite the paths he paved for Christianity and its spread, and went screaming into heaven simply because he was baptized minutes before he died.

Within the first 400 years of Christianity there were in existence more than 20 gospels, 15 apocalypses, and nearly 50 other texts about Jesus. In some of these texts, Jesus didn't die, took revenge on his enemies, was not human at all, was not God at all, and was a wise teacher instead of a miracle worker. The Gospel of Thomas, attributed to "Doubting Thomas," has been discovered in its entirety and contains what is claimed to be direct quotes from Jesus, yet it has been left out of the Bible. The Gospel of Peter, Jesus' best friend among the disciples, says Jesus was silent on the cross and did not feel any pain, for he only appeared to be human, yet this Gospel was also left out of the Bible. Only a select four of the written gospels made it into the Bible—Matthew, Mark, Luke, and John—and only those Gospels that told their followers what the early Roman Church wanted them to hear. Constantine's desire to have one single authority in the Church apparently worked quite well.

Lost books referred to in the Bible, but removed by Council:

- Book of Jasher (Joshua 10:13, 2 Samuel 1:18).
- Book of the Acts of Solomon (1 Kings 11:41).

- Book of Samuel the Seer (1 Chronicles 29:29).
- Book of Gad the Seer (1 Chronicles 29:29).
- Book of Nathan the Prophet (1 Chronicles 29:29; 2 Chronicles 9:29).
- Prophecy of Ahijah (2 Chronicles 9:29, 13:22).
- Visions of Iddo the Seer (2 Chronicles 9:29, 12:15, 13:22).
- Book of Shemaiah (2 Chronicles 12:15).
- Book of Jehu (2 Chronicles 35:25).
- Sayings of the Seers (2 Chronicles 33:19).
- Lament for Josiah (2 Chronicles 35:25).
- Paul's epistle to Corinthians before our "1 Corinthians" (Corinthians 5:9).
- Paul's epistle to Church at Laodicea (Colossians 4:16).

The Book of Enoch

Because we have spent so much time talking about and around, and quoting from the book of Enoch—as well as mentioning its exclusion from the scriptural canon—it seems time to give a little bit of history about the author and the book itself.

The Book of Enoch is an ancient Jewish religious manuscript ascribed to Enoch, the great-grandfather of Noah (the same Noah associated with the Ark and Flood account of Genesis 6-9) and, according to the New Testament Book of Jude, the seventh generation from Adam. Enoch is one of those ancient manuscripts that was dropped out of the now-traditional biblical canon (the

word *canon* comes from the Greek "κανών", meaning "rule"). Simply said, you won't find Enoch's book in a current-day Bible, but it is grouped with several other books referred to as the apocryphal writings, meaning they were considered to be hidden, esoteric, spurious, or of questionable authenticity by the Church leaders of the day. You can find some of these books in their own section in various versions of the Christian Bible, but they are clearly labeled as being "non-scriptural." And though the Book of Enoch is considered to be questionable by Judaism and all of Christianity, it is regarded as canon by the Ethiopian Orthodox and Eritrean Orthodox Churches.

Dead Sea Scroll Fragment of Enoch 1. The backside of P.Mich.inc. 5552, showing portions of the Book of Enoch in Greek. This manuscript is part

of the Chester Beatty Papyri, and is the third leaf of the surviving manuscript.
Photo is licensed under Wikipedia Creative Commons.

The Book of Enoch, along with several of the other apocryphal books, were excluded from the Bible during the Council of Nicea in 325 CE, which was convoked by the Roman emperor, Constantine, the first "Christian" emperor of the Roman Empire. But Constantine's status as a "Christian" is held in as dubious regard as some of the books that his empirically appointed church emissaries booted out of the Bible.

The first section of the Book of Enoch (Dead Sea Scrolls) describes the fall of a group of non-human entities known as the Watchers—the bene haElohim—the Sons of God who fathered the Nephilim. Their descent to the earth is chronicled not only in the Book of Enoch, but also in the old testament's Book of Genesis, where the subject was edited down to a few mere sentences by either by Moses himself, or by later scribes. In the Genesis 6:1-4 passage, we find Moses doing what Moses often did: abbreviating and extrapolating vital information without much detail. The passage is obviously a series of quotations from a much older source regarding the Nephilim, but contains distinct earmarks of having been edited at a later date, as the writing style doesn't match that of the rest of the book.

Despite modern scholars dating the authorship of the Book of Enoch to a time period in Jewish history known as "The Captivity"

(around the third or fourth century BCE, when the Diaspora—the scattered nation of Israel—were living in Babylon), Enoch is a much older book. In the New Testament Book of Jude, the Book of Enoch is quoted, and obvious authorship attributed to Enoch, the seventh-generational descendant from Adam.

> "14 Enoch, the seventh from Adam, prophesied about them: 'See, the Lord is coming with thousands upon thousands of his holy ones 15 to judge everyone, and to convict all of them of all the ungodly acts they have committed in their ungodliness, and of all the defiant words ungodly sinners have spoken against him.'"

(Jude 1:14-15)

The apostle Paul, who wrote the little epistle of Jude, was an educated member of the Jewish Sanhedrin prior to his conversion to Christianity, and the Book of Enoch was very well-known to his educated, religious class.

The Book of Enoch opens with these brief words about Enoch himself, saying:

> "2 [Enoch] a just man, whose eyes were opened by God so that he saw a vision of the Holy One in the heavens, which the sons of God showed to me, and from them I heard everything, and I knew what I saw…."

(Enoch 1:2)

This fragmentary manuscript is similar to portions of the Book of Jubilees, an important writing of Second Temple Judaism that survived only among Christian readers and that has long been known to us from versions in Greek and Ethiopic. Among Ethiopian Christians, Jubilees was so treasured that it actually became a part of their version of the Old Testament. Fifteen fragmentary pieces of Jubilees have turned up among the Dead Sea Scrolls, establishing the work as one of the most common among those caches and clearly testifying to its importance for those who hid the texts. Like the Ethiopian Christians, they may have considered the book a part of the canon of Holy Writ.

In that light, the Book of Enoch seems to be a retelling of the Book of Jubilees, just as Genesis seems to be a very brief highlight of what is found in the Book of Enoch in its Nephilim segment. It may be that we should consider Enoch an example of “rewritten Bible,” the interpretive phenomenon we encounter so often in the scrolls. Surviving fragments of the scrolls labeled “4Q227” relate to Jubilees 4:17-24, but give the material in a different order.

Jubilees 4:18 reports that the angels taught Enoch the calendar.

Jubilees 4:22 says that Enoch testified against the Watchers, or fallen angels, who had taken human wives and whose progeny were the Giants.

Jubilees 4:23 speaks of the judgment of the entire world.

Frag. 2 i[…E]noch, after we taught him 2 […he was with the angels of God] six full jubilees 3 […the la]nd, into the midst of the sons of man and he testified against them all 4 […] and also against the watchers. And he wrote all […] heaven and the ways of their hosts and [ho]ly ones 6 […So that the ri[ghteous ones] shall not commit error […]

Ancient Cosmology

According to Hindu philosophy, life in the universe is created, destroyed, and re-created once every 4.1 to 8.2 billion years. Each one of these creation cycles is a repeating period of time divided by four yugas, or epochs/eras. The cycles are said to repeat like the seasons of a year, waxing and waning within a greater time-cycle of the creation and destruction of the universe. Like summer, spring, winter, and autumn, each yuga involves stages or gradual changes that the earth and the consciousness of mankind goes through as a whole. These cycles, devolving from light to darkness are the Satya yuga, the Treta yuga, the Dvapara yuga, and finally the Kali yuga. A complete yuga cycle from a high Golden Age of enlightenment to a Dark Age and back again is said to be caused by the solar system's motion around another star, a binary star system that rotates around our solar system.

In accordance with this cosmology, we are currently in the final yuga cycle, the Kali yuga, which is the darkest of the "seasons," also known as the Age of the Male Demon [Kali], and the Age of Vice.

According to the Surya Siddhanta, Kali yuga began at midnight on 18 February 3102 BCE, and will last for 432,000 years.[5]

chapter 8
The Nephilim

> "What a piece of work is a man! How noble in reason! How infinite in faculties! In form and moving, how express and admirable! In action how like an angel! In apprehension, how like a god!"
>
> —William Shakespeare *(Hamlet* II, ii)

Now we are on it. The "brass tacks" of this entire book: the Nephilim themselves. We have taken many words to get to this chapter, and we have examined many different foundations and rabbit-trailing facets that have lead us to this point, albeit *not exhaustively*. As I mentioned in the Introduction, I am certainly not the end-all and be-all on the topic of the Nephilim, the Watchers, their religious and spiritual aspects and ramifications, nor the alternative alien angle we have touched on in oh-so-cursory a fashion. I am, however, another in a long, ever-lengthening line of interested, invested researchers to study, examine, and come to somewhat scholarly conclusions. I have melded the scholarship done by so many others before me, broached the pop cultural, fringe, metaphysical science, and presented ideas and hypotheses drawn from the historical, cultural, archaeological, and anthropological data that is so scattered and diverse on this topic.

What is clear is that something phenomenal happened in our ancient past—and is still happening today—that ought not be relegated simply to the realm of the supernatural or the paranormal only because it deals with subject matter that falls outside the lines etched in the sand by the scientific and religious communities. I have found it extremely daunting yet strangely interesting that the two differing camps in nearly any phenomena, theory, or topic out there, seem to unwittingly come together in their opposing dissentions and dogmatic stances when it comes to the Nephilim and all the surrounding information.

As I have mentioned in my public lectures many times, a study of the Nephilim is no simple task, for it encompasses a plethora of hugely diverse information that delves into so many other aspects of human existence. The story of the Nephilim is an enormous topic, for it goes to the roots of religion, faith, science, and the existence of humanity as we know it—or don't know it—today.

On one hand, the Nephilim speak to the foundations of human development; the encoding of DNA and ancient anthropological development of human civilization. On the other hand, the Nephilim represent a caste of mutated, corrupt progeny, bequeathed by the Watchers, part of the military structured host of created beings who were subservient to the Holy God of the Jews and the Christians. And what you come down to is nothing short of a religious-scientific quandary: to decide which end of the spectrum you choose to believe regarding these characters who are so much the product of a

mythological history. And, yes, it is about *belief*, because even the facts used to establish a more-or-less solid case for the existence of these beings does not follow the dictates of historical, scientific, and anthropological rules. Their source point lies within religious texts and the faith writings that comprise scriptures from all different spiritual aspects, and as you have already experienced in the earlier pages of this book, I have used as my starting point the Book of Genesis in the Judeo-Christian scriptures—after all, the word Nephilim itself is sourced from those pages.

You are reading this book because these things are of interest to you. You either possess a belief that they exist, and you want to know more about it. Or you have a curiosity about these sorts of mysteries that leads to you to find out what others have to say about them. Or you are simply looking on these pages to point out what I have missed or where my theories are disingenuous or lacking in scholarship. Whatever the case may be for you, when it comes to the Nephilim and all the surrounding mass of information used to build up a case, you have to—in your own mind—come to one of two conclusions: Either the Nephilim are figments of spiritually based imaginations, or they are actual beings who existed, whether having non-supernatural explanations or spiritual ones.

This reminds me of a true story I heard in my youth, as told by the head of Baptist Mid-Missions. A group of missionaries set up a bush hospital to help the population of several small villages in west Africa. As their medical outpost became established, the missionaries

had to work very diplomatically with the tribal “witch doctor,” who saw the influence of modern medicine as a threat to his craft and sway over the locals. There had been an outbreak of disease in which it was found that certain bacteria were the cause of the illness, though the witch doctor had insisted it was demonic in nature. By invite, the tribal shaman came to the mission hospital and was shown a microscope, through which he could actually see the living bacteria and what it did to human cells to cause the illness that had been plaguing the villagers. The witch doctor left the meeting disgruntled and angry. Late that same night, the mission hospital was broken into by the witch doctor and his minions. They stole the microscope, took it to the village center, and smashed it to pieces. When he was confronted by the mission staff and asked why he did such a thing to such an expensive and valuable piece of medical equipment, the shaman smiled, with a bit of a twinkle in his eye, and said very softly, “Now there are no more bacteria.”

Just because we can’t see or ignore the evidence does not render it nonexistent. These pages, along with the writings of many others, simply stand as a microscope to point out the facts, whether scientific, religious, spiritual, archaeological, or any other method incorporated to establish the whos, whats, wheres, and whys of the Nephilim, their progenitors, and the historical ramifications. Destroying or diminishing the vehicle of scripture or mythology cannot undo what exists.

“The Nephilim were on the earth in those days, and

> also afterward, when the Sons of God [the bene ha'Elohim] descended to the daughters of human beings [Adam] and had children by them. They were the heroes of old, men of renown."

(Genesis 6:4)

Divine Offspring

When I was a young child attending Sunday School at the local church in our neighborhood, I was taught about the story of Noah and the Ark. According to the storyboard felt cloth cut-outs, Noah was a man who wore a robe and had a white beard. God had told him to build an enormous boat, and to take two of every kind of animal on board, for there was going to be a Great Flood coming that would destroy the entire earth. The reason for the Flood, we were taught, was that God had become angry with humans due to their sin and wickedness, and in his utter holiness, he needed to destroy every living thing and start all over, relaunching the human race with Noah and his sons and their wives, the only righteous people left on the earth untainted by the wickedness of the rest of mankind. I heard this tale repeated many times as I was growing up, and saw many variations of illustrated children's books, toys, puppets, and even cartoons and movies depicting the tale. But never, in all of those tellings and retellings of the story, did I once hear about the Nephilim. At least not until I was much older, attending Bible College and seminary.

When thinking about the deliberate omission on the part of my various Sunday School teachers of one of the most important features of the story of Noah and the Ark, I wondered if it was, perhaps, due to the fact that the entire story hinges on sexual acts—perhaps even rapes—perpetrated against human women by divine beings. These would certainly be things that most child-conscious church lay workers would hold as being too graphic for the minds of children. Yet these sexual events are vital to understanding the entire passage and the much deeper implications of why the flood took place.

> “1 When human beings began to increase in number
> on the earth and daughters were born to them, 2 the
> sons of God saw that the daughters of humans were
> beautiful, and they married any of them they chose.
> 3 Then the LORD said, ‘My Spirit will not contend
> with humans forever, for they are mortal[b]; their
> days will be a hundred and twenty years.’ 4 The
> Nephilim were on the earth in those days—and also
> afterward—when the sons of God went to the
> daughters of humans and had children by them. They
> were the heroes of old, men of renown. 5 The LORD
> saw how great the wickedness of the human race had
> become on the earth, and that every inclination of
> the thoughts of the human heart was only evil all the
> time. 6 The LORD regretted that he had made human

beings on the earth, and his heart was deeply troubled. 7 So the LORD said, 'I will wipe from the face of the earth the human race I have created—and with them the animals, the birds and the creatures that move along the ground—for I regret that I have made them." 8 But Noah found favor in the eyes of the LORD.'"

(Genesis 6:1-8)

"1 And it came to pass when the children of men began to multiply on the face of the earth and daughters were born unto them, that the Sons of God saw them on a certain year of this jubilee, that they were beautiful to look upon; and they took themselves wives of all whom they 2 chose, and they bore unto them sons and they were giants. And lawlessness increased on the earth and all flesh corrupted its way, alike men and cattle and beasts and birds and everything that walks on the earth—all of them corrupted their ways and their orders, and they began to devour each other, and lawlessness increased on the earth and every imagination of the thoughts of all men 3 (was) thus evil continually…."

(Jubilees 5:1-3)[1]

The entire account of the Nephilim, as we have already seen, was the preamble to the Genesis account of the Flood of Noah, and when reading it in its context it renders a greater, deeper meaning to the understanding of the rest of the Genesis Flood story—a meaning that has apparently been kept from most faithful church attendees and congregations, and avoided by most ministers for centuries. It is one of those taboo topics that requires a much greater understanding of the scripture and why it was written, and therefore gets summarily skipped over or avoided for fear of opening up a can of worms that is either beyond the scholarship of the practitioners teaching it, or outside the realm of what they want their congregations to understand. Nor does a traditional telling of the story of Noah and the Ark, and the destruction of the earth at the mercy of a great deluge sent by God, fit comfortably into the picture of salvation and faith that most Christian teachers want to ascribe to the meaning of the passage.

The reason for these omissions and ignoring of the mention of the Nephilim in the passage becomes overtly clear when one takes a step back from the biblical scriptures and begins to understand the account of the Flood of Noah and the Nephilim as part of a much greater story, with far deeper implications—and even more so when it is found to be so incredibly comparable to many other myths and legends found in other cultures. In that light, the biblical account begins to take on the form of simply *one version* of an event that is mirrored in many other religious writings and what seem on the

surface to be allegorical mythologies from nearly every culture of the ancient world.

The Assembly of the Sons of God

The trappings of heaven sink into deeper and darker mystery every time I stare into their depths. The more I think back on my days growing up in the Christian church, the less I understand the superficialities of God and His angels that I learned while there. The concept of the Assembly of the Gods or the Divine Council that was comprised of the lesser Gods beneath the rule of Yahweh goes all the way back to the pantheon of the Sumerians, once believed to be the world's most ancient civilization, but looking relatively young in comparison to new discoveries of places such as Gobekli Tepe, the circular temple complexes dating back some 8,000 years further than Sumerian civilization.

A carved pillar at the Gobekli Tepe temple near Danliurfa, Turkey, the oldest known temple in the world, dating to 12,000 BCE.
Photo courtesy of Berthold Steinhilber.

The concept of the Divine Council was universally shared by the Semitic religious traditions of the ancient Near East that came after the Sumerians. The Sumerian god An and his wife Ninhursag created or gave birth to the other gods in the Sumerian pantheon. This divine couple generally remained aloof from human affairs, residing beyond the sky and allowing their children, the lesser gods, to create the first man and woman and all of humankind as a race of subservient beings. These lesser gods also became the patrons of the various city-states of Sumer.

These lesser gods formed an Assembly of the Gods, known as the Annunaki, in the language of Sumer, which was presided over by Enlil, their god-king. Each of these lesser gods of the Assembly represented or controlled major forces that affected the lives of their human servants. Enlil's wife, Ninlil, was also known as The Maiden, who ruled over human fertility. Inanna, the Queen of Heaven, was both the goddess of passion and of warfare. It was Enki, the god of wisdom, who was originally patron god of the city of Eridu, but later the influence of his cult spread throughout Mesopotamia and to the Cana'anites, Hittites, and Hurrians, who crafted the world-platter that floats on the great abyss of the primeval waters.[2]

There has been some controversy over interpretation of the Annunaki in modern times. You can chalk this up to the "spiritual drift" of humanity, in that people are constantly seeking answers beyond the traditions they have held firm for so many hundreds and thousands of years. As I have said many times, man is a beast of discovery, wanting always to know more, experience the limits, and expand knowledge. After all, even in the Book of Genesis when Eve succumbed to the seductions of the serpent, wasn't it because she was curious and wanted to know and experience more? These things of the Watchers, Nephilim, Divine Council of the gods—these are all the stuff of new discovery, despite their ancient nature and the fact that we've known about them all along.

But we want to know *more*.

So we read and write books such as these to find ways to expand

our knowledge. In those attempts to find the undiscovered country, we continually throw out new thoughts, new ideas, new theories. One of the latest developments—on the grand scale of history, that is—has been the advent of the "Ancient Astronaut/Ancient Alien" twist on history and traditional religion. One could chalk this up to man's desire to gain knowledge; others may consider it the "turning away" from truth in order to find answers that do not require an adherence to the strictures of religion. Whichever it is, it has uncovered theories that challenge the nomenclature of religious history and even faith itself.

One of the earliest pioneers in the Ancient Astronaut culture has been Erich von Däniken, who wrote his *Chariots of the Gods* series of books in the early 1970s. Another is the late Zecharia Sitchin and his near-religious writings of *The 12th Planet* and subsequent books. His ideas surged the Annunaki into popular culture in the ufological community and stirred up a simmering pot of home-brewed controversy on the topic. I grew up in the 1970s, and thoroughly enjoyed and became deeply intrigued by the writings of von Däniken, and I still enjoy him today in his many appearances on various documentaries revolving around the Ancient Alien theorist culture. He is a pioneer who paved the way. Yet, although both of these respected, highly popular research authors have made great strides, forging the path for countless other theorists on the subject, elements of their work remain questionable, some revealing false findings and a severe lack of understanding and comprehension of

the history and linguistics of the cultures they examine. Sitchin, especially, while claiming to be a specialist in the ancient Sumerian language, makes exponential stretches in the definition of certain words that he uses to lay the foundational cornerstones of his Ancient Alien platform, completely mistranslating words and seemingly not comprehending the language that he purported to know so well. Sitchin's hypotheses have never been accepted by scientists and academic peers, who dismiss his work as pseudo-science and pseudo-history.[3] Sitchin's work has been criticized for flawed methodology and mistranslations[4] of ancient texts as well as for incorrect astronomical and scientific claims.

One of the foremost respected scholars in ancient languages, Micheal S. Heiser, even says of Sitchin:

> "As I noted in my open letter to Zecharia Sitchin, I have challenged him and other ancient astronaut researchers to produce one line of one cuneiform text that demonstrates his ideas about the Anunnaki are really in the Sumerian texts. I want to see one line of one text that says things like the Anunnaki inhabit a planet or inhabit Nibiru, or that the term 'Anunnaki' means 'people of the fiery rockets, that sort of thing.'"[5]

The Unspeakable Name of God

Getting back to the Divine Council, the pantheon of ancient Sumer

was eventually borrowed by Sumer's northern neighbors, the Semitic peoples of Mesopotamia. And "borrowed" is an overly simplistic term. It would be much better to say that the ancient religion evolved and spread into the other civilizations that arose out of and around the Sumerian culture. Generally, they substituted Semitic names for the Sumerian gods, but the structure of the pantheon, including the distinction between the Divine Progenitors and the Assembly of Gods, was maintained in the Semitic religions—although Semitic people typically substituted the name of their local chief god for that of the particular name of the God-king who was one of the gods of the Assembly.

We see this in more recent history with the Christian church, when it banished the pagan religions and took over their groves and high places, building their cathedrals, and even renaming the pagan holidays with Christianized versions. However, the Christianizing of pagan Europe resembles more of a *conquest* than an evolution, much like the pogroms instituted by Jehovah to "wipe out" all the non-believing inhabitants of the land of Cana'an in order to institute the pure religion of Judaism. And although that may seem like an over-generalized statement, all you need do is go to the pages of the Old Testament to find instance upon instance played over and over again of religious-based genocide and xenocide. It is no wonder the early church felt the need to murder "infidels." It is not difficult, then, to comprehend the heinous murder of someone such as Hypatia of Alexandria[6] —considered the first notable female

mathematician who also taught philosophy and astronomy—at the hands of murderous Christian mobs[7] under the orders of their bishop, St. Cyril of Alexandria. It is also not hard to see how even the Crusades were then justified by the Christian hierarchy of the day, as it was so much the established pattern set forth in the pages of Old Testament scriptures. The spread of religion and religious practice either evolved, or it was foisted and forced upon the new masses of commoners at the hands of a ruling monarch or body that needed to establish its power base over the people. (See Chapter 7 for more on this.)

In Babylonian religion, the children of El, collectively known as the Elohim were subordinate to their father, El. These sons of the god presided individually over the various stars and planets, as well as over their respective individual earthly estates. At the height of Babylonian civilization, the Elohim were ruled by a son of El called Marduk, who could be seen in the night skies as the "wandering star," the planet Jupiter today. In Cana'anite culture, in-country, northern neighbors and political competitors to the Hebrew Israelites, Marduk was called simply Lord or Ba'al, while his true name (Hadu or, in some dialects Hadad) was held secret and known only to his priests. Ba'al's chief rival for kingship among the gods was Yamm, meaning "Sea," who also sometimes took the guise of a storm-god—think: Zeus. His personal name was Yaw or, in some texts, Yawu. For instance, in the Epic of Ba'al, El, speaking to Athirat about their son Yamm says, "The name of my son is Yaw, Oh

Goddess…."

It is extremely interesting to note that the name Yamm is intriguingly similar to the name of the Hebrew deity Yahweh, the short form of which was Yah. The similarity of names is paralleled by a similarity of roles, because Ba'al was considered to be the chief rival of Yahweh by the Hebrews. Although this identification is not a certain one, the two are thought to have been the same deity by some scholars or, at the very least, drawn from the same roots.

In the same fashion as the Cana'anites, the Hebrews regarded the true name of their tribal god, Yahweh, as far too sacred for common use, and they too usually called him simply "Lord" (Hebrew *adonai [*ינדא*]* or, sometimes, *ba'al* [[לעב]]). Consider the scene of Moses before the burning bush. In the account in the Book of Exodus, Moses asks God to "tell him his name":

> "13 Then Moses said to God, If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?' 14 God said to Moses, 'I AM WHO I AM.' [in other translations: 'I WILL BE WHAT I WILL BE'—or literally: 'I AM THAT 'I AM' THEY SPEAK OF'] And he said, 'Say this to the people of Israel, 'I AM has sent me to you.' 15 God also said to Moses, 'Say this to the people of Israel, 'The LORD, [when in capital letters, means 'YHWH'] the God of your fathers, the God of Abraham, the

> God of Isaac, and the God of Jacob, has sent me to you.' This is my name forever, and thus I am to be remembered throughout all generations.'"

(Exodus 3:13-15)

Knowing the secret name of God was forbidden in Hebrew religion, and in a round-about way Moses here was asking God to reveal it to him, which, according to tradition, would have given Moses power over God. Again, Moses' ambition stands out, or at least the need to elevate himself as the pharaoh-god of Israel. Another prime example of this was when the prophet Elisha called on the secret name of God (how he obtained it, we do not know) to punish some young people who were taunting him and his position as prophet of Israel.

> "23 He [Elisha] went up from there to Bethel, and while he was going up on the way, some small boys came out of the city and jeered at him, saying, "Go up, you baldhead! Go up, you baldhead!" 24 And he turned around, and when he saw them, he cursed them in the name of the LORD [capital letters = "YHWH"]. And two she-bears came out of the woods and tore forty-two of the boys. 25 From there he went on to Mount Carmel, and from there he returned to Samaria."

(2 Kings 2:23-25)

As a rabbit trail, yet vital to understanding all these things, I find it very interesting to note that the prophet in this passage was able to call upon the name of the Lord and violently and maliciously kill 42 children who were mocking him. Despite the fact that Bethel was known for mocking the prophets of God, this seems an extreme consequence for childish bullying. Perhaps this is a picture of the severe, uncontrollable consequence of calling on the secret name of God. For as it shows in the text, there was no other consequence for Elisha's extreme actions. And as an anecdote to this story, keep in mind the third commandment of Moses:

> "You shall not utter the name of Yahweh your God to misuse it, Yahweh will not leave unpunished the man who utters his name to misuse it."
>
> (Exodus 20:7; the Jerusalem Bible)

A more literal reading in modern idiom would read something like "You shall not utter the secret name of God to misuse it for vain or selfish purposes, for Yahweh will not leave that person unpunished who does so." This commandment has little to do with cussing and saying things such as "Goddammit." It has more to do with a person's conduct of life, especially in light of the secret name of God being used to fulfill vain purposes. Elisha seemed to be inviolate of this commandment, yet there is no consequence mentioned in the passage. It is pure and complete speculation, but perhaps the greatest punishment of all was living in the horrid aftermath of

having utilized the Holy to perform such an evil deed.

As Israel expanded its territories, conquering and possessing the land throughout the region of Cana'an, they killed and ousted the inhabitants who had entrenched themselves there during the 400 years of the Hebrews' Egyptian captivity. As a result, the displaced Cana'anites became the traditional enemies of Israel, but their deities seemed to have the same, identical roots, and were actually the same god, but in name only, as the form of worship differed between the two cultures. The parallels between Ba'al and Yahweh are quite detailed. For example, both peoples referred to him, in his role as the god of storms and war, by the euphemisms "the rider on the clouds" and the "father to the fatherless."

Limestone stele from the western wing of the Temple of Ba'al, Acropolis, Ras Shamra (ancient Ugarit), Levant. It depicts the storm god, Ba'al (late Bronze Age, 18th to 15th centuries BCE.
Photo courtesy of the author. Copyright 2011.

> "5 Father of the fatherless and protector of widows is
> God in his holy habitation. 6 God settles the solitary
> in a home; he leads out the prisoners to prosperity,
> but the rebellious dwell in a parched land."

(Psalm 68:5-6)

Both are portrayed as overcoming their enemies, such as when Yamm and his henchman battled Litan, the Fleeing Serpent/the Twisty Serpent, known as "Leviathan" [לִוְיָתָן] in the Hebrew.

> "13 You did divide the sea by your strength: you brake the heads of the dragons [some translations say, 'sea monsters,' perhaps an allusion to the Serpent] in the waters."

(Psalm 74:13)

> "12 Am I a sea monster or a dragon [again, an allusion to the Serpent?] that you must place me under guard?"

(Job 7:12)

> "12 By his power the sea grew calm. By his skill he crushed the great sea monster."

(Job 26:12)

> "8 Or who enclosed the sea with doors when, bursting forth, it went out from the womb…."

(Job 38:8)

So it is more likely that, whatever the origin of his name, Yahweh took over the history of Ba'al in Hebrew folklore and is best

understood as the Hebrew equivalent of that Cana'anite god.

Anecdotally, there is a famous confrontation between the Israelite prophet Elijah, and the prophets of Ba'al recorded in the Bible.

> "16 So…[King] Ahab went to meet Elijah. 17 When he saw Elijah, he said to him, 'Is that you, you troubler of Israel?' 18 'I have not made trouble for Israel,' Elijah replied. 'But you and your father's family have. You have abandoned the LORD's commands and have followed the Ba'als. 19 Now summon the people from all over Israel to meet me on Mount Carmel. And bring the four hundred and fifty prophets of Ba'al and the four hundred prophets of Asherah, who eat at Jezebel's table.' 20 So Ahab sent word throughout all Israel and assembled the prophets on Mount Carmel. 21 Elijah went before the people and said, 'How long will you waver between two opinions? If the LORD is God, follow him; but if Ba'al is God, follow him.' But the people said nothing. 22 Then Elijah said to them, 'I am the only one of the LORD's prophets left, but Ba'al has four hundred and fifty prophets. 23 Get two bulls for us. Let Ba'al's prophets choose one for themselves, and let them cut it into pieces and put it on the wood but not set fire to it. I will prepare the other bull and put it on the wood but not set fire to it. 24 Then you call

on the name of your god, and I will call on the name of the LORD. The god who answers by fire—he is God.' Then all the people said, "What you say is good." 25 Elijah said to the prophets of Ba'al, 'Choose one of the bulls and prepare it first, since there are so many of you. Call on the name of your god, but do not light the fire.' 26 So they took the bull given them and prepared it. Then they called on the name of Ba'al from morning till noon. 'Baal, answer us!' they shouted. But there was no response; no one answered. And they danced around the altar they had made. 27 At noon Elijah began to taunt them. 'Shout louder!' he said. 'Surely he is a god! Perhaps he is deep in thought, or busy, or traveling. Maybe he is sleeping and must be awakened.' 28 So they shouted louder and slashed themselves with swords and spears, as was their custom, until their blood flowed. 29 Midday passed, and they continued their frantic prophesying until the time for the evening sacrifice. But there was no response, no one answered, no one paid attention. 30 Then Elijah said to all the people, 'Come here to me.' They came to him, and he repaired the altar of the LORD, which had been torn down. 31 Elijah took twelve stones, one for each of the tribes descended from Jacob, to whom the word of the LORD had come, saying, 'Your

name shall be Israel.’ 32 With the stones he built an altar in the name of the LORD, and he dug a trench around it large enough to hold two seahs[a] of seed.
33 He arranged the wood, cut the bull into pieces and laid it on the wood. Then he said to them, ‘Fill four large jars with water and pour it on the offering and on the wood.’ 34 ‘Do it again,’ he said, and they did it again. ‘Do it a third time,’ he ordered, and they did it the third time. 35 The water ran down around the altar and even filled the trench. 36 At the time of sacrifice, the prophet Elijah stepped forward and prayed: ‘LORD, the God of Abraham, Isaac and Israel, let it be known today that you are God in Israel and that I am your servant and have done all these things at your command. 37 Answer me, LORD, answer me, so these people will know that you, LORD, are God, and that you are turning their hearts back again.’ 38 Then the fire of the LORD fell and burned up the sacrifice, the wood, the stones and the soil, and also licked up the water in the trench.
39 When all the people saw this, they fell prostrate and cried, ‘The LORD—he is God! The LORD—he is God!’
40 Then Elijah commanded them, ‘Seize the prophets of Ba’al. Don’t let anyone get away!’ They seized them, and Elijah had them brought down to the

Kishon Valley and slaughtered them there."

(1 Kings 18:16-40)

Elijah and the prophets of Ba'al.
Photo courtesy of the author. Copyright 2011.

It is apparent that the Hebrews did not recognize the evolution of the religion of the Mesopotamian region, and it is clear that they did

not worship Yaweh as being the same as the god Ba'al. Despite the name of Yahweh being originally sourced to a son of El is attested by a document (KTU 1.1 IV 14) from Ugarit,[8] a Palestinian site occupied by neighbors of Israel. The document translates as "The name of the son of god, Yahweh." Furthermore, this status as the foremost of the sons of El is commemorated in the *Song of Moses*, one of the oldest of the Hebrew scriptures found in Deuteronomy:

> "8 When the Elyon [another name of El] apportioned
> the nations, when he divided humankind, he fixed
> the boundaries of the peoples according to the
> number of the gods [the bene haElohim—the Sons of
> God]; 9 Yahweh's own portion was his people, Jacob
> [Israel] his alloted share."

(Deuteronomy 32:8-9)

In Cana'anite literature, Yahweh ruled as the king of the other children of El. In this role, he presided and judged whenever the Assembly of the Gods met in council. The preeminence of Yahweh over the other gods is repeatedly asserted in the Old Testament Book of Psalms. In Psalm 86, we are told that "*There is none like you among the gods, O* Yahweh" (Psalm 86:8), and Psalm 89 is even more specific in explaining that the "gods" are the sons of El who met as the Assembly of the Gods, the Divine Council:

> "6 The heavens praise your wonders, O Yahweh,
> your faithfulness in the assembly of the holy ones.

For who in the skies can be compared to Yahweh?
Who among the sons of gods is like Yahweh?
7 a God feared in the council of the holy ones,
great and awesome above all that are around him?"

(Psalm 89:6-7)

Angels or Gods?

Setting aside the theories of extra-terrestrial interpretations that we touched on in earlier chapters, it is abundantly clear that the Genesis 6:1-8 passage is speaking of unique characters, the Watchers. Identifying these characters strictly as angels creates a problem in the text, which is supported by other biblical passages such as Psalm 82, in which we have the mention of the Elohim in context of the "Divine Council"—the gathering of the plurality of gods. But the gods mentioned in the Psalm are *not* angels. Let's examine this Psalm a little more closely, looking at its language and meaning.

A Psalm of Asaph

"1 God (Elohim) stands in the midst of the divine council
[literally, council of El]; among the gods [elohim] He
pronounces judgment.
2 How long will you [plural] judge unjustly,
showing favor to the wicked? Selah.

3 Judge the wretched and the orphan,

vindicate the lowly and the poor,

4 rescue the wretched and the needy;

save them from the hand of the wicked.

5 They neither know nor understand,

they go about in darkness;

all the foundations of the earth totter.

6 I said, “you (plural) gods [elohim],

sons of the Most High [bene Elyon—another title for God], all of you [plural];

7 but you [plural] shall die as men do,

and fall like a man, O princes [plural; more accurately “shining ones”].

8 Arise [the command is singular], O God [plural; elohim],

judge [the command is singular] the earth,

for you [singular] shall inherit all the nations.”

God stood in the midst of the gods, the *sons of the Most High* (a variation on the Sons of God as found in Genesis 6:4). In this council, the *bene haElohim* are called “gods” and also “princes,” and are told that they will collectively fall. One would have to manipulate the passage, or simply overlook certain whole chunks of

the Hebrew text in order to read around what it actually states: There is a multitude of gods. The first mention of Elohim in Psalm 82:1 must be translated as a singular, in that it is the subject of a singular verb: *"Elohim stands."* This is consistent with the Hebrew language. The second mention of Elohim in the Psalm must be read as a plural, as the preposition in front of it ("in the midst of") requires more than one. It is impossible to be *in the midst of* one person. In Psalm 82, God (Elohim) is presiding over an assembly (or council) of other gods (Elohim). This where I spoke in a previous chapter of the word *elohim* being both singular and plural, wholly dependent on the rest of the sentence structure and the context in which it is being used, such as saying "A deer stood in the midst of a herd of deer"—same word with both singular and plural contexts.

Verse 6 of the Psalm makes it very clear that the elohim are the very same characters as the Sons of God mentioned in Genesis 6:4, in that he addresses them as the other *elohim*, and calls them the "sons of the Most High," addressing them, point blank, saying *"you are gods [elohim], all of you."* An interesting observation has been made by Dr. Michael S. Heiser, when he notes that the elohim mentioned here are not angels, which comes from the Hebrew word *Mal'akim*, meaning "messenger," an entirely different term than what occurs for the Sons of God.[9]

> Other passages where the plurality of gods
> [haElohim] appear are:
> "Among the gods there is none like you, O Yahweh;

neither
[are there any works] like your works."

(Psalm 86:8)

"For Yahweh is a great God, and a great King above all gods."

(Psalm 95:3)

"For Yahweh is great, and deserving of exceedingly great praise: he is to be feared above all gods."

(Psalm 96:4)

"All who served images were put to shame; those who boasted in mere idols; even all the gods bow down before him."

(Psalm 97:7)

"For you, O Yahweh, are Most High above all the earth: you are exalted far above all gods."

(Psalm 97:9)

"For I know that Yahweh is great, and that our lord is above all gods."

(Psalm 135:5)

"O give thanks to the God of gods: for his mercy

endures forever."

(Psalm 136:2)

"I will praise you with my whole heart: before the gods will I sing praise to you."

(Psalm 138:1)

"Who is like you, O Yahweh, among the gods? Who is like you, majestic in holiness, awesome in splendor, doing wonders?"

(Exodus 15:11)

"Do you indeed decree what is right, O gods? Do you judge people fairly?"

(Psalm 58:1)

Some trains of more conservative theological thought insist that Psalm 82 is speaking of God addressing other members of the Holy Trintity: God the father, God the Son and God the Holy Spirit. But this cannot be at all accurate in light of the fact that not all members of the Trinity are "sons"; the Holy Spirit is not a "son of God." Further, in verses 2-5 of the Psalm, God is charging the other Elohim with corruption, and condemning them for their corrupt rule of the earth. At the end of the Psalm, God is reclaiming the rule of the earth from the other elohim, the implication being that they have done a horrible job of it, acting wickedly, and so they must be

taken out of the picture. Again, according to Dr. Michael S. Heiser, these other elohim were an "impediment or a nuisance or at best a disappointment"[10] —certainly not indicative of the Holy Trinity, as defined by Christian theology.

There are numerous other passages in the Bible that speak of this divine council and the *elohim* as a plurality, as well as the sons of God, the bene haElohim. One of the most familiar passages where the Sons of God appear is the in the first two chapters of the Book of Job, which is considered to be, chronologically speaking, the oldest book in the Bible, pre-dating the formulation of Israel as a nation and the Jewish religion itself. Take note of another character who shows up in this passage:

> "1 There was a man in the land of Uz, whose name was Job; and that man was blameless and upright, one who feared God, and turned away from evil. 2 There were born to him seven sons and three daughters. 3 He had seven thousand sheep, three thousand camels, five hundred yoke of oxen, and five hundred she-asses, and very many servants; so that this man was the greatest of all the people of the east. 4 His sons used to go and hold a feast in the house of each on his day; and they would send and invite their three sisters to eat and drink with them. 5 And when the days of the feast had run their course, Job would send and sanctify them, and he

would rise early in the morning and offer burnt offerings according to the number of them all; for Job said, “It may be that my sons have sinned, and cursed God in their hearts.” Thus Job did continually.
6 Now there was a day when the Sons of God *[bene haElohim* came to present themselves before the LORD, and [the] Satan also came among them. 7 The LORD said to (the) Satan, “Whence have you come?” [The] Satan answered the LORD, “From going to and fro on the earth, and from walking up and down on it.” 8 And the LORD said to [the] Satan, “Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil?” 9 Then [the] Satan answered the LORD, “Does Job fear God for nought? 10 Hast thou not put a hedge about him and his house and all that he has, on every side? Thou hast blessed the work of his hands, and his possessions have increased in the land.”

(Job 1:1-10)

And again in Job Chapter 2:

“1 Again there was a day when the Sons of God [bene ha’Elohim] came to present themselves before the LORD, and [the] Satan also came among them to

present himself before the LORD."

(Job 2:1)

One could only imagine what exactly was going on in the courts of heaven when the Divine Council, the host of elohim, "presented themselves" before God, the singular elohim that held rule over them. Although these verses as well as other passages throughout scripture exist, and have meaning and purpose, it tells of a very different picture of the gods of the Bible, and a much murkier purpose behind the things that they did. Suddenly, the picture of the mythological Zeus holding court with the other Olympian gods, toying with the lives of humans while bartering with Hades, the god of the Underworld, starts to look at once not so unfamiliar or far-fetched. Again, we see the great mythologies of the world start to merge into a bigger, more mysterious story where the differing cast of characters blend and merge into one another.

The members of the Divine Council, known as the Watchers, who descended to the earth on the slopes of Mount Hermon, did so with great determination to make a pact among themselves. They were charged with the responsibility of watching over humanity, the children of God's creation, but then left that responsibility behind when they looked down on humanity with desire, wanting to be one of them and experience the lustful, sensual, steamy, flesh-on-flesh experience of sexual contact. They wanted to create life that sprang forth from their own loins, experiencing what only the Creator himself had experienced. For this, they were condemned, stripped of

their “god-ness,” and reduced to a fleshly life that would suffer the consequence of physical death—a thing that they, apparently, would not have had to suffer in their heavenly state.

But there is also the danger of ascribing too much non-malevolence to these beings. In a desire to make them seem “more human,” we can often times imbue them with attributes that they did not possess. In the Christian way of thinking, making something “good” that God has deemed “evil” can run the risk of heresy and blasphemous behavior, and apparently the elohim who stood in the midst of the elohim—the Divine Council—had the superior power to condemn them for their actions. Yet, in great speculation, it is curious to wonder how these lesser gods saw themselves, what they thought about, and how they rationalized a departure from their Creator. When mankind considers offending a holy God, we have nothing to register that against, save for words taught from scriptures and consciousnesses that have religious mores grafted into them. These members of the Divine Council who left their place in the courts of heaven and descended to the earth to cohabit with human women seemingly understood full well what consequences their actions would produce. Yet, they still did it. Was it because they didn’t believe that God had the power to condemn and destroy them? Or was it that they simply didn’t care? Because, unlike human beings who have no visceral, tangible connection to the presence of God save through faith alone, these beings had physical access, beings gods themselves, and could experience the presence of the

Most high God on a firsthand basis.

Still, the Watchers chose to desert the Divine Council and make their own way among the humans. Perhaps their biggest mistake was in believing that they were princes who could float untainted by their actions, above the consequences, and impose rule over the inferior children of Adam, much as Moses believed when he saw himself as the deliverer and potential ruler of the Hebrews the day he murdered the Egyptian task master.

And That's How I Met Your Mother…

The Nephilim are the children of the Sons of God, the offspring of the mixed blood of the bene haElohim and the benoth Adam, the daughters of men. But these offspring, according to scripture, were anything but normal children. There was no father-son stroll down the lane, fishing poles on shoulders, whistling a happy tune and skipping stones into the Euphrates River. We are told in the texts that the offspring of the sexual relations between the Sons of God and human women was like an experiment gone very wrong. The accepted view in academia is that the Nephilim are the offspring of angels, but that may be only part of the story, at least according to the text as rendered in the 1611 King James translation of the Bible, where the word Nephilim has been translated as "giants."

As mentioned previously in this book, the generally accepted view of the word Nephilim is that it is derived from the Hebrew word *nepahl* (נָפַל). The "-im" ending signified plurality. The most

commonly accepted definitions for the word nephal are:

1. To fall (as if to the ground).
2. To fall (as if in battle).
3. To be cast down.
4. To desert a location.
5. To fail.

As Craig Hines suggests in his book, *Gateway of the Gods*, these definitions are most likely were in reference to "fallen angel" originates.[11] But he goes on to ask which of the meanings most readily applies to the Nephilim, and does it refer to the angelic parents or the hybrid offspring? If we are to take the first definition of "to fall (as if to the ground)," it would seem that this could apply to angels who "fell from a state of grace to an evil fallen one"—an act of motion, moving from one place to another. But there are much better, more succinct words to describe this act, such as *yarad* (יָרַד), which means "to come or go down, to descend," and the "im" would have been added in some form to denote the plural aspect of the word.

Then there is the second definition, "to fall (as if in battle)." This definition denotes death. But we are told that these Sons of God and their offspring were very much alive. They were living, breathing, thinking, lusting, and having sexual intercourse and reproducing. Doesn't sound very dead to me, unless, perhaps, later scribes were making reference to them at a much later date, viewing them as the

“dead warriors” who had already been destroyed in the waters of the great deluge.

The third definition, “to be cast down,” seems to be a perfect fit if we are ascribing a fallen state to the Watchers and their offspring. They would have been seen as being cast down from heaven as a consequence of their rebellion against God. Yet, were this the only definition, it would exclude the many accounts of other cultures experiencing these beings as good, well-meaning teachers and beings of beneficent intent. Remember: The offspring of the Watchers were not all considered to be evil, but are written about as such in scripture as a collective.

The fourth definition speaks to desertion, a moving from one location to another with deliberate abandonment. In a real sense, this is what the Watchers did when they descended to the steepes of Mount Hermon and deliberately made a pact to willingly leave their godly estate on the Divine Council and dwell among the humans, one of the purposes of which was to experience the fathering of children with the human women.

The fifth definition is one of “failure,” which could easily be manipulated to fit the context in that the Watchers obviously failed to do their duty and fulfill their responsibility—which is, in part, the reason they are condemned in Psalm 82. You can also find this supported by the text in the Book of Jubilees, part of the Dead Sea Scrolls.

“15 And in the second week of the tenth jubilee Mahalalel took unto him to wife Dinah, the daughter of Barakiel the daughter of his father’s brother, and she bare him a son in the third week in the sixth year, and he called his name Jared, for in his days the angels of the Lord descended on the earth, those who are named the Watchers, that they should instruct the children of men, and that they should do judgment and uprightness on the earth.”

(Jubilees 4:15)

“1 And it came to pass when the children of men began to multiply on the face of the earth and daughters were born unto them, that the angels of God saw them on a certain year of this jubilee, that they were beautiful to look upon; and they took themselves wives of all whom they chose, and they bare unto them sons and they were giants. 2 And lawlessness increased on the earth and all flesh corrupted its way, alike men and cattle and beasts and birds and everything that walks on the earth—all of them corrupted their ways and their orders, and they began to devour each other, and lawlessness increased on the earth and every imagination of the thoughts of all men (was) thus evil continually. 3 And God looked upon the earth,

and behold it was corrupt, and all flesh had corrupted its orders, and all that were upon the earth had wrought all manner of evil before His eyes. 4 And He said that He would destroy man and all flesh upon the face of the earth which He had created. 5 But Noah found grace before the eyes of the Lord. 6 And against the angels whom He had sent upon the earth, He was exceedingly wroth, and He gave commandment to root them out of all their dominion, and He bade us to bind them in the depths of the earth, and behold they are bound in the midst of them, and are (kept) separate. 7 And against their sons went forth a command from before His face that they should be smitten with the sword, and be removed from under heaven. 8 And He said 'My spirit shall not always abide on man; for they also are flesh and their days shall be one hundred and twenty years.' 9 And He sent His sword into their midst that each should slay his neighbour, and they began to slay each other till they all fell by the sword and were destroyed from the earth. 10 And their fathers were witnesses (of their destruction), and after this they were bound in the depths of the earth for ever, until the day of the great condemnation, when judgment is executed on all those who have corrupted their ways and their works before the

Lord."

(Jubilees 5:1-10)

Can you see the similarity that shines through in all of these texts, even from the books that were completely eradicated from scripture under the councils invoked by Emperor Constantine? This speaks to the fact that not all of these "non-canonical" scriptures were indeed rightfully eradicated from the Bible! (See Chapter 7.)

There are inherent problems, however, with the word Nephilim, and Heiser goes through great strides to demonstrate the differences between the Hebrew and the Aramaic, where a single "yod" (Hebrew vowel) can take the definition of the word in a completely different direction. Heiser ends up defining the word Nephilim as meaning "those who were fallen," expressly meaning "those who fell/were fallen."

However, though I have great respect for the linguistic work of Heiser, I would more align myself with the observations of Hines, who expresses a philosophy that seems inherent to the context of the Genesis 6 passage, wherein the Nephilim come across as, for all practical purposes, rather neutral. They are not defined by the evil of some fallen state of their parental lineage, but are rather set up in the Genesis passage by Moses as being "heroes of old" and "men of reknown." They were obviously not all inherently evil in nature, and a study of these beings in the literature and scriptural writings of other cultures demonstrates that many of them were not

considered to be malevolent. The Watchers may have descended to the earth in a desire to cohabitate with human women—a thing they knew had grave consequences for them in the Divine Council—but they came down to experience life as human beings and to procreate. Some of them may have had evil intent, as we will see, but others, obviously, bore no malicious, devilish intent. They taught humans the "forbidden knowledges" of such dastardly things as cosmetics, mirrors, and herbology and medicine, but some also took advantage of the humans by teaching the arts of making weapons, sorcery and waging war. It was their hybrid offspring who, it is said in the passages of Enoch, wreaked havoc and brought destruction to mankind. The Watchers' inability to control what they had procreated seems to be the source of the corruption, and the sin of the Watchers themselves was the act of deserting their posts and fraternizing on the most intimate of levels with those whom they were appointed to watch over. The consequences were widespread and resulted in divine judgment.

Then again, you also have the viewpoint of Derek Kinder's work, in which he says, "The craving of demons for a body, evident in the Gospels, offers at least some parallel to this hunger for sexual experience."[12]

> Again, for clarity and reference, the passage as written in 1 Enoch:
>
> "1 It happened after the sons of men had multiplied in those

days, that daughters were born to them, elegant and beautiful. 2 And when the angels,[13] the sons of heaven, beheld them, they became enamoured of them, saying to each other, Come, let us select for ourselves wives from the progeny of men, and let us beget children. 3 Then their leader Samyaza said to them; I fear that you may perhaps be indisposed to the performance of this enterprise; 4 And that I alone shall suffer for so grievous a crime. 5 But they answered him and said; We all swear; 6 And bind ourselves by mutual execrations, that we will not change our intention, but execute our projected undertaking. 7 Then they swore all together, and all bound themselves by mutual execrations. Their whole number was two hundred, who descended upon Ardis,[14] which is the top of Mount Armon. 8 That mountain therefore was called Armon, because they had sworn upon it,[15] and bound themselves by mutual execrations."

(1 Enoch 7: 1-8)

Hines sums it up best: "There is good and bad in everything, and it is through the actions of an individual (even an angel) that determines their nature."[16]

It is my sincere belief that, in accordance with the language and the contexts surrounding the various appearances of the word Nephilim, they were not inherently evil in nature, and they are best described as the descendents of a race of beings who abandoned or left their place in the heavenly realms and the courts of the Divine

Council, and descended to the earth in violation of the rules established by God.

> "6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. 7 Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

(Jude 6-7)

Once again we also see in this passage the reassertion of the prohibition against certain forms of sexual activity. As we saw with the serpent character in the Garden of Eden story, we see again in the account of the Watchers. Everything seemed to revolve around encoded sexual activity in its adulterous or fornication forms. And there is always an imposition of consequential judgment imposed after these rules are violated. In the case of the breeding of the hybrid race of Nephilim, God is "grieved" that He ever made man and sets about a great natural catastrophe to wipe them all out—mankind, Nephilim and every living creature on the planet, according to the Genesis and Enochian accounts. Save for one man and his family, and pairs of every known animal in creation that could not survive in an aquatic habitat.

"Perfect in His Generation"

Why Noah and his immediate family were seemingly the only ones immune from this great watery judgment of God is significant. Genesis 6:9 says, “Noah was a just man.” According to Judeo-Christian teaching, Noah stood out among the rest of humanity as an example of righteousness and godliness in a world that had gone completely insane with perverse corruption around him. Like Enoch before him, Noah also “walked with God.” This is where most commentators and bible teachers seem to come to a screeching halt, falling far short of—as the late, effervescent radio personality Paul Harvey used to say—the rest of the story.

There was another reason why Noah was spared. And this reason goes far deeper than the surface issue of merely following God or being a “good believer.” The greatest cause of frustration over this issue is the fact that it seems to have escaped most commentators either through ignorance of the language of the text, or lack of desire to broach these topics beyond the surface message. Genesis 6:9 says that Noah was “perfect in his generation.” Is the text implying moral and spiritual perfection? Not in the least. Genesis 9:20-23 disproves any such perfection:

> “20 Noah, a man of the soil, proceeded to plant a vineyard.
> 21 When he drank some of its wine, he became drunk and lay uncovered inside his tent. 22 Ham, the father of Canaan, saw his father naked and told his two brothers outside. 23 But Shem and Japheth took a garment and laid it across their shoulders; then they walked in backward and covered their

father's naked body. Their faces were turned the other way so that they would not see their father naked."

(Genesis 9:20-23)

I Just Survived the Great Deluge, and Now I'm Going to DisneyLand!

What was the first recorded act of Noah in the Book of Genesis, after the events of the Great Flood? He got drunk. (And who wouldn't?) I think that if I had just spent the last 120 years building a huge barge as a repository for every species of animal in the known world, and spent four to six months in those closed quarters with my wife and kids, tending to the menagerie, and watching the total and complete destruction of living thing on earth, the first thing I would most probably do when all the puddles had dried up is thank God for my salvation, and hit that bottle of 21-year-old single malt Highland Scotch stashed in my overnight bag. Noah was as predictably human as you and me.

So why does the biblical account call him "perfect"? What is the meaning of this word? The Hebrew word is *tamiym* [תמים][17] and comes from the primitive root word *taman* [תמט]. This means "complete, whole, entire, sound, without blemish" (see also: Exodus 12:5, 29:1, Leviticus 1:3). In its primary meaning, it does not refer to any moral or spiritual quality or superiority, but to *physical* purity. Noah was uncontaminated by the bloodlines of the Watchers and their offspring, the Nephilim. He was also of the line of Abel,

the seed of *Adam* [אדם] not of the serpent's bloodline as carried through the descendents of Cain. Noah alone had preserved their pedigree and kept it pure, in spite of prevailing corruption brought about by the fallen angels.[18] What the language is telling us in Genesis Chapter 6 is that Noah's bloodline had remained free of genetic contamination, be it angelic or alien in nature. Noah was pure human being, through and through.

Flavius Josephus, a Palestinian, wrote *Antiquities of the Jews* to educate the Roman-Hellenistic world about Judaism and the history of the Jews. In it he recounts the tale of the Watchers, Nephilim, and Noah as follows:

> "For many angels of God accompanied with women, and begat sons that proved unjust, and despisers of all that was good, on account of the confidence they had in their own strength; for the tradition is, that these men did what resembled the acts of those whom the Grecians call giants. But Noah was very uneasy at what they did; and being displeased at their conduct, persuaded them to change their dispositions and their acts for the better: but seeing they did not yield to him, but were slaves to their wicked pleasures, he was afraid they would kill him, together with his wife and children, and those they had married; so he departed out of that land.[19]"

Despite the rather warmed-milk version of events given by Flavius Josephus, the overt implication is, then, that all other human families on the Earth had been contaminated by the blood of the Nephilim, save for Noah and his children. And if the biblical implication is that humanity was completely tainted by the blood of the serpent as represented in the lines of the Nephilim, it is no wonder that God pronounced such a universal fiat of judgment.

As for the fallen members of the Divine Council who descended to the earth to commit themselves to interbreeding with humans, participating in the abomination, God put them in custody "in everlasting chains under darkness unto the judgment of the great day" (Jude 6). This is sometimes interpreted as Tartarus or the "nether realms" (2 Peter 2:4). In Greek mythology, Tartarus (Τάρταρος) is a deep, gloomy place, a pit, or an abyss used as a dungeon of torment and suffering that resides beneath the underworld. In the *Gorgias*, Plato (c. 400 BCE) wrote that souls were judged after death and those who received punishment were sent to Tartarus, and it is only known in Hellenistic Jewish literature from the Greek text of 1 Enoch 20:2, where the archangel Uriel is the jailer of the 200 Watchers who sinned by cohabiting with human women and producing the bloodline of the Nephilim.[20] It is, further, interesting to note that even Peter—"Saint Peter," the big fisherman, the "rock" upon which Christ would build His church, the friend and disciple of Jesus and the apostle who wrote the New Testament Books of first and second Peter—refers to the Greek mythological

place of punishment in the afterlife:

> “4 For if God did not spare angels when they sinned, but sent them to Tartarus, putting them in chains of darkness in gloomy dungeons to be held for judgment; 5 if he did not spare the ancient world when he brought the flood on its ungodly people, but protected Noah, a preacher of righteousness, and seven others; 6 if he condemned the cities of Sodom and Gomorrah by burning them to ashes, and made them an example of what is going to happen to the ungodly; 7 and if he rescued Lot, a righteous man, who was distressed by the depraved conduct of the lawless 8 (for that righteous man, living among them day after day, was tormented in his righteous soul by the lawless deeds he saw and heard)—9 if this is so, then the Lord knows how to rescue the godly from trials and to hold the unrighteous for punishment on the day of judgment. 10 This is especially true of those who follow the corrupt desire of the flesh and despise authority.”

(2 Peter 2:4-10)

The punishment was reserved for those fallen who had participated in the great seeding of the human bloodline, and would also explain why some fallen angels are kept in custody and others

are free to roam the heavens and torment mankind. Such a severe and dramatic punishment presupposed a severe and dramatic sin, something infinitely more evil and more sinister than mere mixed marriages. It was nothing less than the fallen, perhaps even demonic, realm attempting to pervert the bloodlines of the human world. By genetic control and the production of hybrids, the serpent of the Garden of Eden, and those who left their place on the Divine Council, following him, were out to rob God of the people He had made for Himself. The serpent character in the Bible, as we examined earlier, was none other than the leader of the fallen. And were the purpose of this book to examine Lucifer, the Star of the Morning, the Glory of God, and a Prince of the Divine Council, we would say a lot more about the implications, but we'll save that for another time. Suffice it to say that if the serpent from the garden who fathered the very first of the Nephilim in Cain had succeeded in corrupting in entirety the human race, he would have hindered the coming of the perfect Son of God, the promised "seed of the man," who would defeat the fallen and restore man's dominion (Genesis 3:15).

In what is considered to be the very first Messianic prophecy in the Bible, God said to the serpent character in the Garden of Eden:

> "15 And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."

(Genesis 3:15)

The bloodline of the serpent was manifested in Cain, his offspring conceived during the seduction of Eve in the Garden of Eden. The bloodline of the woman was manifested in her son Abel, whom Eve conceived with Adam. The prophetic implication of this verse in Genesis is that the Messiah would be born through pure human bloodlines, the seed of Adam and Eve, uncorrupted by the blood of the serpent and his host of fallen Watchers. That is why you find the lineage of Mary, the wife of Joseph and mother to the immaculate conception of Jesus Christ, being traced through King David and all the way back to Adam, through the younger son Abel.

According to Christian theology, if the bloodlines of the Nephilim had by any means prevented the birth of the "only begotten" Son of God, they would obviously have averted their own doom. It was for this reason, according to Christian theology, that God drowned all of mankind in the Great Flood of Noah.

There is a state of what I will call "contingent dualism" at play here: Had the bloodlines of the serpent and the Watchers succeeded in contaminating all of humanity, there would have been no immaculately born Son of God, who the Jewish Messianic prophecies referred to as the "Kinsman Redeemer," the seed of the man, the divine savior of our own bloodline who would take away the sins of the world. Because the bloodline of the Watchers was eliminated in the flood, the pure human genealogies would be allowed to continue through the pure human sons of Noah, producing a messiah of pure

human birth.

But wait—is not the Messiah, according to Christian theology, born of a human bloodline, mixed with the bloodline of God? Was not Mary the mother of Jesus impregnated by elohim in the same fashion as the daughters of men were impregnated by the Watchers, the elohim of the Divine Council? Did not the mother of Jesus conceive the Messiah as a result of a divine sexual interference? And are not the genealogies of Mary, tracing her lineage back to the throne of David the king, and further back to the line of Adam through Abel written into the story of the birth of Jesus, written for the sole purpose of establishing the untainted human bloodline of the Christian messiah, who was said to be both God and Man? For, indeed, the greatest Son of God was the messiah, himself, born to a virgin, fathered by a God. Yet he is called the "only begotten" son of God. Not simply a prince of heaven, but God Himself in human form. The mysteries of the universe compound exponentially when the elohim who stands in the midst of the elohim and pronounces judgment on the gods of the Divine Council, holds the ability to strip the other gods of their divinity, yet strips Himself of divinity in order to become a human being in a singular act the Koinae Greek calls the kenosis (κένωσις). This, according to Christian theology, placed Jesus Christ in a place far above the gods and angels. God out-did the Watchers and the serpent in that he made the perfect melding of human and god.

Pardon Me, but There's a Giant in My Soup

There is some confusion when reading all these passages as to whether or not these Watchers were a caste of hierarchical angels, or whether they were lesser gods, as expressly stated in Psalm 82. I believe it is as simple as understanding that the angels of God had different titles in the heavenly domain than they did after their collective descent to the earth. In short, they were *both*. But gaining an understanding that these beings existed far outside the story-bookish view many people have of angels is important to understanding the princely majesty of these beings, as well as the devastation that they brought to the bloodlines of humanity.

Could the term Nephilim, though generally accepted as the offspring of the Watchers, also be used to describe the Watchers themselves? After all, the definition of the word Nephilim means to fall or descend. The children of the Watchers did neither of those things, as they were the product of the Sons of God interbreeding with human women. They descended from nowhere, other than the wombs of their earthly mothers. As I alluded to much earlier, a good illustrative example would be the monikers we place on immigrants from foreign countries. When an Irish family emigrates from Ireland to the United States, their children are known as Irish-Americans. But then the term extends also to the parents, who also become Irish-Americans. Once the Nephilim were bequeathed, the titles spread across the board to both the parents and the children.

There is another completely unique distinguishing factor to the children of the Watchers: They were called “giants.” And there is

some textual evidence to support a larger size. When the wandering Israelites finally reached the Promised Land, an advance party was sent to spy on the country. They came back with this report:

> "32 So they gave out to the sons of Israel a bad report of the land which they had spied out, saying, "The land through which we have gone, in spying it out, is a land that devours its inhabitants; and all the people whom we saw in it are men of great size. 33 There also we saw the Nephilim [the sons of Anak are part of the Nephilim]; and we became like grasshoppers in our own sight, and so we were in their sight."
>
> (Numbers 13:32-33)

Although I do not fully subscribe to the Creationist views of Dr. Henry Morris, he has some interesting things to say about the "giants" and their further offspring:

> > "There were giants "also after that," in the days of the Cana'anites, and these were likewise known as, among other things, the Nephilim (Numbers 13:33). Humanly speaking, they were descended from Anak, and so were also known as the Anakim. These people were, of course, known to Moses and it was probably he who editorially inserted the phrase "and also after that" into Noah's original record here in Genesis 6:4. Moses probably also inserted the information that these were the "mighty men of old, men of renown,"

> men whose exploits of strength and violence had made them famous in song and fable in all nations in the ages following the Flood. To rebellious men of later times, they were revered as great heroes; but in God's sight they were merely ungodly men of violence and evil.[21]"

During the campaign of the Five Kings in Abraham's day, several tribes nestled around the Valley of Siddim in the Dead Sea region, evidently intermingled with the Cana'anites, and are considered to be the Nephilim or hybrids of Nephilim. These tribes are identified in both Genesis 14 and Deuteronomy 2 as the Rephaim ("titans," children of "Rapha"), the Zuzim or Zamzummim ("terrible ones"), the Emim, Horites, and Anakim ("crushing tyrants"). It is the tribe of the Anakim that is directly connected with the Nephilim in the report given to Moses and the Hebrews by the spies in Numbers 13:33. The context of the Dueteronomy and Numbers passages suggest that the other tribes of giants were relatives of the Anakim or other lines of Nephilim, particularly the Rephaim, whose descendant is described as living in the city of Gath along with the Anakim giant, Goliath, and Lahmi. The Rephaim are giants and are generally described as being tall or large, and seem to be synonymous with the Nephilim, based on the translation of the word *giants* in Genesis Chapter 6.

The tribe of the Anakim were descended from a giant named Anak, who was a son or grandson of a giant named Arba, from

which the ancient city of Hebron was originally called “Kiriath Arba” or “The City of Arba” because “Arba was the greatest man among the Anakim” Joshua 14:15. This tribe was so tall, that the weak-kneed spies reported, “we are like grasshoppers to them” (Numbers 13:33).

The Old Testament scriptures tell of how the tribes of giants were fought and destroyed by the tribes of normal men who replaced them, including the Israelites. Moses killed Og, king of the Rehpaim who lived on the Golan heights near Mount Hermon, the original spot where the Watchers descended and fathered the Nephilim. Og apparently did not travel far from home. According to the biblical passage, Og had a bed that was nine cubits long (13.5 to 15.5 feet, depending on which cubit was used) and was called “last of the remnant of the giants” (Dueteronomy 3). Og may be the source of the word *ogre* in the English language.

According to Issac E. Mozeson’s *The Word: The Dictionary That Reveals the Hebrew Source of English*, an “ogre” (הלע) is a hideous monster or giant (and is never mentioned as having “layers,” so get the picture of *Shrek* out of your mind completely). The mighty King Og of Bashan was said to be the last of the original line of Nephilim giants of scripture, so we are told in Numbers 21:33 and Dueteronomy 3:11. The old etymological notion that the word *ogre* came from the French language was probably written by men who had never heard of the biblical King Og. The French version explains the “re” suffix to be French in origin.

> "The Illiterate Greeks, who clumsily borrowed an alphabet from the Semites, probably paganized the stuff of many biblical epics. One of these was the account of the Mighty Og and the Anakim—or Nephilim—battling the armies of god for the rights to settle Cana'an. Gigas [Og] is a major figure in their mythic battle between the Titans and the Gods. As for Og's wife, note the Old Norse term for ogress, gygr. This is the given source for the Scottish word for an evil spirit or ogre."[22]

Joshua, Moses' successor, drove the three remaining sons of Anak out of Hebron in his first campaign after leading the Children of Israel into the Promised Land. The sons of Anak evidently reoccupied the city of Hebron while Joshua was waging his campaign against Cana'anite cities in the North. Caleb later retook Hebron and killed the three giants.[23] Surprisingly, there was probably heavy motivation for Caleb to drive them out and keep them from retaking the territory, as this is the region where, 40 years earlier, Caleb was one of the spies who said to Moses, "Yeah, they're giants, all right, but we can take 'em! Oh, and by the way, I have this great piece of land I want where these three giants live…." Caleb had his eyes and heart set on a piece of land for 40 years. His motivation to kill the residents was strong indeed, bolstered by sand in his sandals for four decades.

David and King Saul fought a remnant of smaller giants who had

taken refuge in the Philistine city of Gath. They included Goliath, who was “six cubits and a span” (roughly 9′ 3″), and his brother Lahmi “whose spear had a shaft like a weaver’s rod.” The last of the Gittite giants was slain “In still another battle, which took place at Gath”:

> “20 In still another battle, which took place at Gath, there was a huge man with six fingers on each hand and six toes on each foot—twenty-four in all. He also was a giant, descended from Rapha.”
>
> (2 Samuel 21:20)

The last scriptural reference to the giants, chronologically speaking, may be Isaiah 45:14, which prophecies that Sabean “men of stature” will become slaves in chains of the redeemed Israelites:

> “14 This is what the LORD says: ‘The products of Egypt and the merchandise of Cush, and those tall Sabeans—they will come over to you and will be yours; they will trudge behind you, coming over to you in chains. They will bow down before you and plead with you, saying, Surely God is with you, and there is no other; there is no other god.’”
>
> (Isaiah 45:14)

These are the characteristics of the remnant tribes of giants described in Scripture:

- Their height was two or three times the height of normal men.
- They were associated with some kind of unholy intermixing before the Flood.
- They were closely associated with the wicked Cana'anites after the Flood.
- In one case they are described as having polydactyly (extra fingers and toes).
- Unlike the Cana'anites, there are no examples of Nephilim who became followers of God.

The Genesis account clearly states that the Nephilim were on the earth both before and after the Great Flood. This generates another question all on its own: If God sent a devastatingly tragic universal deluge that killed off all human beings and every other living thing, for the purpose of wiping out and completely exterminating this hybrid race, *why did it not work?*

Did God in all his biblical attributes of omniscience and foreknowledge not know that his act of judgment would not have the desired effect? Did God make a huge blunder, or was there something more going on? Was the great flood not as universal as we are told, allowing for the escape and survival of some of the Nephilim? Perhaps, as Ancient Alien theorists suggest, the Nephilim bugged out as soon as they knew of the Great Flood's impending arrival. Could the same space craft have returned to take away the remnant, only to redeposit them on the earth after the flood waters had receded? These are all—pardon the pun—giant questions. As

we'll see at the end of this book, there may be some answers that will explain their return, and why Moses penned this:

> "The Nephilim were on the earth in those days—and also afterward—when the Sons of God came in to the daughters of men and they bore children to them…"

(Genesis 6:4a)

God. No…Angel. Wait… *Gods?*

We've talked extensively about Elohim, and we know that the word refers to both the singular God and the multitude of gods of the Divine Council, the context of the passage defining which usage is to be incorporated. The Princes of the Divine Council are also referred to as angels, as they are seen in the biblical texts and the apochryphal books of Enoch. One such instance of the word elohim in the plural was when King Saul visited the witch of Endor in 1 Samuel 28:13. The noun elohim is used in conjunction with a plural when the witch tells Saul that she sees "gods" (elohim) coming up out of the earth; this seems to indicate that the term was used to mean something like "divine beings" among spiritists in ancient Israel.

Elohim (אֱלֹהִים) is used nearly 3,000 times in the Old Testament for the name of God, and in addition to meaning "God," it can also mean gods, goddesses, divine rulers, angels, god-like being or beings, or judges. In the New American Standard version of the

Hebrew Old Testament, the word *elohim* is used in these instances for:

God, 2,326 times.
God's, 14 times.
divine, 1 time.
divine being, 1 time.
exceedingly, 1 time.
god, 45 times.
goddess, 2 times.
godly, 1 time.
gods, 204 times.
great, 2 times.
judges, 3 times.
mighty, 2 times.
rulers, 1 time.
shrine, 1 time.

The shortened, singular name for God is the word *El* (לא), which has the same meanings as above, but in a shortner, singular form: god, mighty man, and strength. It is very interesting to note that the Sons of God, the angels, and gods of the Divine Council had the name El incorporated into many of their names to denote their status as Sons of God, names such as the archangels bore: Michael, Raphael, Gabriel, Uriel, and even Azazel, who introduced the art of weaponry and warfare, as well as harlotry and prostitution to the humans. As mentioned earlier when talking about the bright shining

gods, various other cultures have beings that have variants of the same word:

> Sumerian *el* meant “brightness” or “shining.”
> Akkadian *ilu* meant “radiant, shining one.”
> Babylonian *ellu* meant “the shining one.”
> Old Welsh *ellu* meant “a shining being.”
> Old Irish *aillil* meant “shining” or “to shine.”
> English *elf* meant “shining being.”
> Anglo-Saxon *aelf* meant “radiant being.”

Philo of Alexandria (20 BCE-50 CE) wrote a commentary of Genesis 6 called *Concerning the Giants*. In it, he emphasized that the passage was not a myth:

> And when the angels of God saw the daughters of men that they were beautiful, they took unto themselves wives of all of them whom they Chose.” (Genesis 6:2) Those beings, **whom other philosophers call demons, Moses usually calls angels;** and they are souls hovering in the air. And let no one suppose, that what is here stated is a fable, for it is necessarily true that the universe must be filled with living things in all its parts, since every one of its primary and elementary portions contains its appropriate animals and such as are consistent with its nature; the earth containing terrestrial

animals, the sea and the rivers containing aquatic animals, and the fire such as are born in the fire (but it is said, that such as these last are found chiefly in Macedonia), and the heaven containing the stars: for these also are entire souls pervading the universe, being unadulterated and divine, inasmuch as they move in a circle, which is the kind of motion most akin to the mind, for every one of them is the parent mind. It is therefore necessary that the air also should be full of living beings. And these beings are invisible to us, inasmuch as the air itself is not visible to mortal sight. (But it does not follow, because our sight is incapable of perceiving the forms of souls, that for that reason there are no souls in the air; but it follows of necessity that they must be comprehended by the mind, in order that like may be contemplated by like. [author's emphasis])[24]

chapter 9
…And Also Afterward

It was sometime during the mid-1990s, while deep in an engaging conversation with friends, that a little light bulb popped on over my head, rather suddenly. We had been talking about aliens, D&D, *Star Trek*, and general metaphysical and ufological genre stuff, enjoying the heady, mystical, metaphysical atmosphere we seemed to be conjuring up in front of the fireplace. Of course, the Guinness was flowing pretty freely, and we all had reached that "higher plane" of enlightenment—you know, the one where all your thoughts suddenly have no filters, and your words come out as if they'd been under restraint for all the days of your life prior to that moment.

Well, this was one of those moments.

I jumped to my feet, yelling several exclamatory expletives of joy upon realizing that I had just stumbled upon a new discovery—at least for me. The information was nothing new, nor was it going to win me a Pulitzer or high praise around the world, but at that moment, it was completely new to me: UFOs and aliens are somehow inextricably linked to the Flood of Noah and the wildly fantastic breed of hybrid Nephilim that appeared at the beginning of the biblical account.

See? Nothing new.

But what occurred to me at that moment was a sudden understanding of the link between events that took place thousands of years ago, and what seemed like events that were taking place today. And this was the biblical passage that spawned the entire *gadzooks!* scene in front of my friends' living room fireplace:

> "26 Just as it was in the days of Noah, so also will it be in the days of the Son of Man. 27 People were eating, drinking, marrying and being given in marriage up to the day Noah entered the ark. Then the flood came and destroyed them all."
>
> (Luke 17:26-27)

And cross-referenced in Matthew's gospel:

> "37 As it was in the days of Noah, so it will be at the coming of the Son of Man. 38 For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; 39 and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man."
>
> (Matthew 24:37-39)

These were the words of Jesus, spoken to his disciples. In their context, they were speaking less about the *conditions* of the times of Noah, than they were speaking to the suddenness of God's wrathful judgment, in that people were still marrying and partying all the

way up until they heard the slamming door of the ark that Noah had been building for 120 years. When the first little droplets of rain started to pitter-patter off their foreheads, they suddenly realized that all Noah had been saying was coming to pass. It's not that they hadn't *heard* Noah's words of warning; it was that they didn't *believe* them.

There was a deeper application of the passage than the simple suddenness of judgment—the idea that the things that were taking place all around us in current-day ufology and alien contact scenarios, seemed to be exactly what was taking place when the Watchers interbred with human women and sired the Nephilim. We asked ourselves that night: Is this a repeat of angelic or demonic beings attempting to infiltrate the human bloodline to stave off a second judgment? Was this the precursor to the fulfillment of all the eschatological prophecies and the path to Armageddon?

Genesis 6:4 leaves us hanging on a haunting, almost chilling three words: *"…and also afterward."* We have already established that several passages in the books of Moses tell us that the Nephilim survived the flood. But this seems to stand in stark contradiction to the verse in Genesis where we are told:

> "21 And all flesh died that moved upon the earth, birds, cattle, beasts, all swarming creatures that swarm upon the earth, and every man; everything on the dry land in whose nostrils was the breath of life died. He blotted out every living

> thing that was upon the face of the ground, man and animals and creeping things and birds of the air; they were blotted out from the earth. Only Noah was left, and those that were with him in the ark."
>
> (Genesis 7:21)

Is this an oversight or a contrdiction in the passage, or was it an intentional ruse to throw us off the path of the Nephilim? It is clear that what Moses wrote was an account of the Hebrew version of the Flood, but as we discovered earlier, the account of the Nephilim themselves, as recorded in the first few verses of Genesis Chapter 6 have earmarks of having been edited, or added completely at a later date. Was this the work of Joshua, Moses' successor? Or was it the addition of later scribes?

Or does it simply mean that the Nephilim were not considered as anything but the offspring of spirit beings, therefore not included in the list of things destroyed in Genesis 7:21?

Then there is a question that is often associated with this entire topic: Could this hybrid race of Nephilim giants, produced from the union of the princes of heaven—the lesser gods of the Divine Council—and earthly women, still be roaming the earth today? Because according to Genesis 6:4, they survived the Flood, regardless of who wrote the passage. If it is a detail that Moses did not write or was somehow unaware of, someone edited the text and added in the appropriate phrases telling us that the Nephilim were still on the earth *after* the Flood that was supposed to have destroyed them.

As discussed in Chapter 8, the Old Testament mentions several occurrences of “giants” and “Nephilim” appearing, specifically the giant-races of Canaan: the Rephaim, the Emim, the Horim, the Zamsummim, and the Anakim.

> “10 The Emites used to live there—a people strong and numerous, and as tall as the Anakites. 11 Like the Anakites, they too were considered Rephaites, but the Moabites called them Emites. 12 Horites used to live in Seir, but the descendants of Esau drove them out. They destroyed the Horites from before them and settled in their place, just as Israel did in the land the LORD gave them as their possession.”
>
> (Deuteronomy 2:10-12)

The Kingdom of Og, the King of Bashan, was the “land of the giants.”

> “12 That is, the whole kingdom of Og in Bashan, who had reigned in Ashtaroth and Edrei and had survived as one of the last of the Rephaites. Moses had defeated them and taken over their land.”
>
> (Joshua 13:12)

Anak, and his seven sons of the Anakim were also giants, along with the famed Goliath and his four brothers:

> “4 A champion named Goliath, who was from Gath, came out

of the Philistine camp. He was over nine feet tall. 5 He had a bronze helmet on his head and wore a coat of scale armor of bronze weighing five thousand shekels; 6 on his legs he wore bronze greaves, and a bronze javelin was slung on his back. 7 His spear shaft was like a weaver's rod, and its iron point weighed six hundred shekels. His shield bearer went ahead of him."

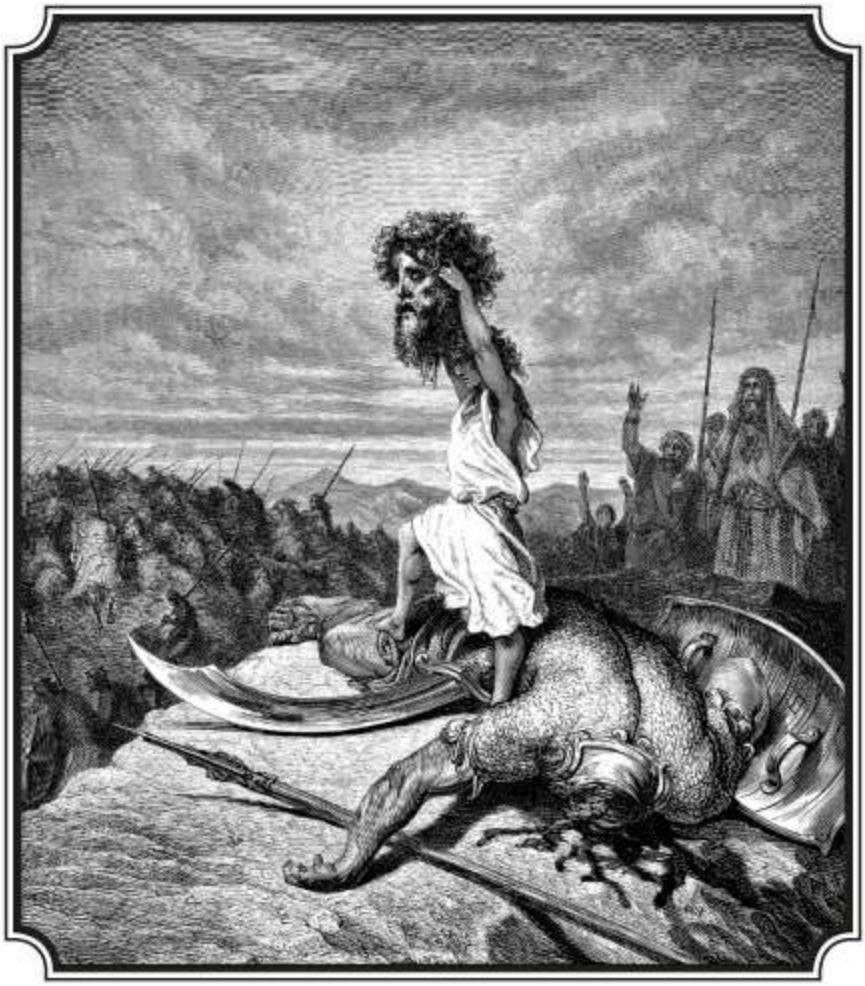
(1 Samuel 17:4-7)

"15 Once again there was a battle between the Philistines and Israel. David went down with his men to fight against the Philistines, and he became exhausted. 16 And Ishbi-Benob, one of the descendants of Rapha, whose bronze spearhead weighed three hundred shekels and who was armed with a new sword, said he would kill David. 17 But Abishai son of Zeruiah came to David's rescue; he struck the Philistine down and killed him. Then David's men swore to him, saying, "Never again will you go out with us to battle, so that the lamp of Israel will not be extinguished." 18 In the course of time, there was another battle with the Philistines, at Gob. At that time Sibbecai the Hushathite killed Saph, one of the descendants of Rapha. 19 In another battle with the Philistines at Gob, Elhanan son of Jaare-Oregim the Bethlehemite killed Goliath the Gittite, who had a spear with a shaft like a weaver's rod. 20 In still another battle, which took place at Gath, there was a huge man with six fingers on

each hand and six toes on each foot—twenty-four in all. He also was descended from Rapha. 21 When he taunted Israel, Jonathan son of Shimeah, David's brother, killed him. 22 These four were descendants of Rapha in Gath, and they fell at the hands of David and his men."

(2 Samuel 17:16-22)

The account of David and Goliath pits the youngest shepherd son of Jesse against the giant from Gath who fought for the Philistines. Goliath came down from the ridge where the Philistines were encamped, every day for 40 days, taunting the armies of Israel, challenging them to single-handed combat.



David and Goliath, Gustave Doré, 1866.
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King Saul had promised that whomever could defeat the giant in hand-to-hand, single combat would become Israel's champion. That man would also become the captain of the king's body guard, get the king's daughter's hand in marriage, and have his family become "tax free" in Israel all their days. Not a single soldier answered the call, but they remained encamped, waiting for something to break.

"1 Now the Philistines gathered their armies together to

battle, and were gathered together at Sochoh, which belongs to Judah; they encamped between Sochoh and Azekah, in Ephes Dammim. 2 And Saul and the men of Israel were gathered together, and they encamped in the Valley of Elah, and drew up in battle array against the Philistines. 3 The Philistines stood on a mountain on one side, and Israel stood on a mountain on the other side, with a valley between them. 4 And a champion went out from the camp of the Philistines, named Goliath, from Gath, whose height was six cubits and a span. 5 He had a bronze helmet on his head, and he was armed with a coat of mail, and the weight of the coat was five thousand shekels of bronze. 6 And he had bronze armor on his legs and a bronze javelin between his shoulders. 7 Now the staff of his spear was like a weaver's beam, and his iron spearhead weighed six hundred shekels; and a shield-bearer went before him. 8 Then he stood and cried out to the armies of Israel, and said to them, 'Why have you come out to line up for battle? Am I not a Philistine, and you the servants of Saul? Choose a man for yourselves, and let him come down to me. 9 If he is able to fight with me and kill me, then we will be your servants. But if I prevail against him and kill him, then you shall be our servants and serve us.' 10 And the Philistine said, 'I defy the armies of Israel this day; give me a man, that we may fight together.'"

(1 Samuel 17:1-10)

You can still visit the Valley of Elah today, where the flat, low valley is bordered on two sides by low ridges, and where the armies of Israel encamped on one side and the armies of the Philistines on the other.

Saul was the logical choice to fight Goliath on two counts: He was the king, and the Bible tells us that he stood "head and shoulder" over all the rest of the men of Israel. Saul was a tall man, but nowhere near the height of the giant of Gath. When David came to the camp to deliver food to his brothers, who were soldiers in the Israelite army, he heard the tauntings of Goliath, who by that time had started ascending the Israelite side of the valley to shout out his challenge. David, as the story goes, answered the call. King Saul attempted to dress the shepherd boy in his own armor—some commentators think as a ruse to let the rest of the army think it was Saul himself going into battle against the giant—but the armor was too big for David. David went into the valley and faced off against Goliath, who mocked him in disdain.

> "41 So the Philistine came, and began drawing near to David, and the man who bore the shield went before him. 42 And when the Philistine looked David over, he disdained him; for he was only a youth, ruddy and good-looking. 43 So the Philistine said to David, 'Am I a dog, that you come to me with sticks?' And the Philistine cursed David by his gods. 44 And the Philistine said to David, 'Come to me, and I will give your flesh to the birds of the air and the beasts of the field!'"

(2 Samuel 17:41-44)

And, of course, David replied:

> "45 You come to me with a sword, with a spear, and with a javelin. But I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied. 46 This day the Lord will deliver you into my hand, and I will strike you and take your head from you. And this day I will give the carcasses of the camp of the Philistines to the birds of the air and the wild beasts of the earth, that all the earth may know that there is a God in Israel. 47 Then everyone gathered here shall know that the Lord does not save with sword and spear; for the battle is the Lord's, and He will give you into our hands."

(2 Samuel 17:45-47)

And the rest of story we all know: David picked a smooth stone from the valley floor, put it in his sling, and buried it into Goliath's forehead, killing him instantly. And before you go adhering to the theories that Goliath was just a man with gigantism, keep in mind that he was called a man who had been a "warrior from the days of his youth" (1 Samuel 17:33). When someone is inflicted with gigantism, the older they get, the more brittle their bones become, and the more unstable their musculature and ability to function, or even walk, normally. Goliath was a warrior; he was not a man inflicted with a physical ailment that gave him great size and

debilitated him.

Goliath was the offspring remnant of the Nephilim, and he had four other brothers.

But what of the acts of the Watchers? Are they still happening today? Is mankind still being visited by the members of the Divine Council and those who left that domain thousands of years ago? And what of the Nephilim themselves?

chapter 10
Where Are They Now?

> "2 Don't forget to show hospitality to strangers, for some who have done this have entertained angels without realizing it."
>
> (Hebrews 13:2)

There is a pervasive question regarding the Nephilim as to whether or not they are still among us today. The answer would simply be *yes*, but obviously not in the same form as they interacted with humanity thousands of years ago. And though there may be a bloodline remnant of the Nephilim evident throughout history, it would be a safe bet to say that it no longer has anything to do with the original Watchers. Their influence died thousands of years ago. Unless there are more Watchers in the heavens who did not fall to the earth that day so long ago, there is little probably that their influence will ever be seen again.

But the same cannot be said for their offspring.

It is unknown whether the entire Divine Council of gods came to earth, touching down on the slopes of Mount Hermon. Nor is there any way to calculate the number of beings who may have descended and intermingled with humanity over the millenia. What we know

for a certainty is that nearly every ancient culture experienced this brand of extra-terrestrial interruption on some level, bequeathing offspring that took the form of what we now deem as mythological or legendary beings—or, better, the heroes of old and men of renown. From the Tuatha de Danaan's Elven deities, the statuesque, bright shining giants of the Celtic peoples, to the Sasquatch of the Native Americans, there have been genetic footprints left in nearly every ancient culture throughout all of recorded history.

As we have already seen, there were remnants of the Nephilim found in various passages of the Old Testament. As early as the time of Abraham, the Nephilim are mentioned as having dwelled in the region around the Dead Sea, scattered among several tribes. The footnotes of the Jerusalem Bible suggest that Moses, in the Genesis 6 passage, intended his words on the Nephilim to be an "anecdote of a superhuman race." According to the Jerusalem Bible's commentary, Moses does not go into great detail, nor does he make any bones about representing the Nephilim as the offspring of superhuman beings, as it was already a known entity in his day. He merely references them in order to establish, in his account of Noah's Flood, the severity of the "wickedness" that was present on the earth prior to the meting out of God's judgment by flood.

In Christian evangelical circles, there are those who believe these Watchers came down to "pollute" the Messianic bloodline of Jesus Christ. By interfering with human DNA, the "pure," necessary humanity of the Messiah could thus be thwarted before it ever came

to be. Along with Ancient Alienists, Chuck Missler, an evangelical Christian, also believes that the Watchers were extra-terrestrials or grey aliens[1] who were, in actuality, fallen angels or demonic beings setting out to muddy the Messianic waters.

The history of the human race is synonymous with the history of a great spiritual conflict. When we view world politics today, many of us wonder why we can't just all come to the table and settle disputes in a peaceful fashion. To some extent, it seems to me that the gods and every caste of spiritual being beneath them seem intent on not being able to do what seems so common sensed to humans. There was not a "war in Heaven": there is an ongoing conflict that makes the stuff of earthly battles seem insignificant. And it has been taking place since before the dawn of time itself.

The Demonology Connection

It is interesting to note that so much of what we read in the biblical accounts of the first family and the subsequent books of the Law, revolve around sexuality and the encoded messages of adultery and sexual prohibition. Just pick up a Bible and read the first five books of the Old Testament, and you'll get the picture. The subtext is rife with pictures of God's relationship to man taking on the tone of a marriage, any deviation from which would be adulterous. And adultery, in accordance with Biblical Law, bore the punishment of death—but only for the woman, not the man. Is this a residual condemnation placed on the female because it was she who was

tempted in the Garden of Eden, thereby bringing on the fall of mankind? Is it residual judgment of the women who introduced the world to the Nephilim by sleeping with the Watchers, allowing the world to be corrupted by their offspring?

Creation is sexual in nature—and if you don't believe that, you need to get out more. Whether it was simple lust, as the Genesis passage tells us, or the seeking of elemental power over creation, the heavenly beings were drawn to the sexuality of humans. Do not try to define away the word *lust* as something other than it's true intent, which is sexual in its basic, most primal etymology. Could it also be that so much of what we read in the biblical accounts of early mankind—the serpent in the Garden, the Watchers, the overtly sexually discriminating, gender-biased Mosaic Law—are so sexually underwritten in their subtexts, that they were created for the sole purpose of enforcing patriarchal rule? And was that patriarchal rule contrived out of scapegoating the female gender for all of mankind's spiritual woes? Were the questionably misogynistic mandates laid out for the early Christian Church by the Apostle Paul simply there for the intent of controlling women in first-century patriarchal Judean society, or were they in adherence to what was—even then—the ancient notion that women needed to keep covered to prevent the temptation of angels and other spirit beings? It is clear that the Judeo-Christian scriptures contain a resounding undertone of sexual prohibition that can trace its foundations back to the role that women played in the downfall of man, and the corruption and

destruction of the world by the Nephilim. Clearly, it is the sexual promiscuity of women that brought on the greatest woes of the world, and clearly the under-code of sexual prohibition is there to remind them of their follies and keep them suppressed as punishment for their gender-driven acts. The Watchers were not the only ones placed under lock and key when God imposed judgment on the world.

Make no mistake: It was the early church fathers who first said that the angels and other spirit beings were "sexless." This is a completely fabricated, extra-biblical notion. Scripture never states that angels and demons cannot engage in sex. The highly quoted passage in Matthew 22:30 has Jesus telling his followers that "angels do not marry." He doesn't, however, say they are incapable of sex, and the context of his words in this passage focus on the righteous angels, not the unrighteous demons. The entire contextual point of Christ's argument is that *people* will not marry in heaven; He is not particularly discussing the sexual habits of the angels.

There is something more to all of this, something deeper. Some alien conspiracy theorists contend that the Church has been silent about UFOs and abductions, and about alien hybridization, fetus thefts, and the impregnation of women by these beings. Yet, all along, the Church has spoken out as loudly as any other voice in that it has a complete doctrine built around the infiltration and interference of the demonic on humanity—and it all stems from the very first impregnation of Eve in the Garden, by the character

known as the “Serpent.” It was he who fathered Cain, the first of the Nephilim. This act was repeated throughout all of antediluvial humanity until God had had enough, and there was judgment.

According to Roman Catholic Church doctrine, “the fallen” have been attempting to breed the perfect hybrid offspring of spirit and human since the time of the resurgence of humanity onto the still damp floodplains of ancient Mesopotamia. In accordance with Roman Catholic systematic theology—and in the simplist of terms—God keeps demons on a pretty short leash. They can do nothing without his consent or allowance. The account of the descent of the Watchers is not to be misconstrued as demonic attempts at breeding with human women. The Watchers, as we have seen, were not demonic, nor were they fallen angels. They were the minor gods of the Divine Council who “left their first estate” and descended to their charges, the humans, to interbreed with them, and the judgment imposed on them is hinted at in Psalm 82: “They were stripped of their immortality and died like mortal men.”

From Genetic Hybrid to Demon

Although it is commonplace in Judeo-Christian circles to believe that demons are simply the angels who rebelled against God and were cast to the earth, the Book of Enoch gives us a very different alternative to that tradition:

> “8 And now, the giants, who are produced from the spirits
> and flesh, shall be called evil spirits upon 9 the earth, and on

the earth shall be their dwelling. Evil spirits have proceeded from their bodies; because they are born from men and from the holy Watchers is their beginning and primal origin; 10 they shall be evil spirits on earth, and evil spirits shall they be called. (As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born upon the earth, on the earth shall be their dwelling.) 11 And the spirits of the giants afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble: they take no food, but nevertheless 12 hunger and thirst, and cause offences. And these spirits shall rise up against the children of men and against the women, because they have proceeded from them."

(Enoch 15: 8-12)

The Enochian passage is implicit. It is the spirits of the Nephilim killed in the Great Flood that are the demonic forces dwelling on the earth today. It was here on the earth that they were born; it is here on the earth where they died. And because they were fathered by spirit beings, Enoch tells us that they will forever dwell on the earth in the form of evil spirits. The "ghosts" of the Nephilim are the demonic host who have plagued humanity through the ages. The offspring of the Watchers and human women were disruptive, corrupt, and evil in nature, and that is why the Divine sent a great flood to wipe them out. Evidently, in spirit form they are no different.

The earliest known representation of Lilith, Sumerian, circa 1950 BCE. Famous relief from the Old Babylonian period (not in the British Museum) called the "Burney relief" or "Queen of the Night relief." The depicted figure could be an aspect of Ishtar, Mesopotamian goddess of sexual love and war. However, her bird-like feet and accompanying owls have suggested to some a connection with Lilitu (called Lilith in the

Bible), though seemingly not the usual demonic Lilitu.
Photo courtesy of the British Museum, London.

The spirits of the Nephilim are the great harassers of mankind. They are the true Fallen—those who came down, those who descended, those who fell. They troubled mankind to the point of watery judgment imposed by the supreme God, and they continue, in spirit form, to commit evil against humanity. The Watchers are not fallen angels, as we have established already in this book, but their offspring, whose mix of extra-terrestrial and human DNA made them unique on the earth, have become the spiritual hounds of hell who torment the living.

And they continue wreaking havoc on the earth and in the lives of humans—even today.

Sleeping With the Enemy

In *The Gilgamesh Epic*, the god-man Gilgamesh's father is listed as Lilu,[2] and he is one of the earliest mentions of an incubus. The story hales from ancient Mesopotamia and is found in the Sumerian King List (2400 BCE), where it is said that Lilu seduced women in their sleep and had sex with them. At the same time, Lilitu[3] ("Lilith"), a female demon, appeared to men in their erotic dreams. Both Lilu and Lilitu strove to fulfill their sexual desires and create offspring.

Regarding Lilith (Hebrew: לילית) herself, she is a character found in Jewish mythology, mentioned earliest in the Babylonian Talmud, documents compiled between the third and fourth centuries CE. In

Jewish folklore, during the eighth to 10th centuries CE, Lilith became known as Adam's first wife, and this mythology developed into a widely accepted view among the Jews of the Middle Ages.[4] As the legend became more refined and expanded, the 13th-century writings of Rabbi Isaac ben Jacob Alfasi ha-Cohen had Lilith leaving Adam, refusing to return to Eden after she refused to become subservient to him. She later mated with archangel Samael.[5] The resulting Lilith legend is still found in modern Western culture, literature, occultism, fantasy, and even horror. And she has even become a cult favorite in the spiritist-feminist community.

It is said in some traditions that Lilith, taking the form of a male, was actually the serpent in the garden who seduced Eve, and then went on to seduce Adam with grave consequence:

> "And the Serpent, the Woman of Harlotry, incited and seduced Eve through the husks of Light which in itself is holiness. And the Serpent seduced Holy Eve, and enough said for him who understands. And all this ruination came about because Adam the first man coupled with Eve while she was in her menstrual impurity—this is the filth and the impure seed of the Serpent who mounted Eve before Adam mounted her. Behold, here it is before you: because of the sins of Adam the first man all the things mentioned came into being. For Evil Lilith, when she saw the greatness of his corruption, became strong in

> her husks, and came to Adam against his will, and became hot from him and bore him many demons and spirits and Lilin."[6]

It was the offspring of Lilith by Adam that was said, in this tradition, to have become the host of demons. This is really the birth of the modern understanding of the incubus and succubus, demonic beings who sleep with humans for the purpose of satiating some innate sexual drive, and for the purpose of creating spirit offspring.

In the Christian tradition, there existed a huge debate over the veracity of demonic influence—especially when it came to discussions over the incubi and succubi. St. Augustine, a Roman philosopher and theologian who lived in the late fourth and early fifth centuries, touched on this topic in his work, *The City of God*. Sounding much like alien abduction believers today, Augustine said that there were too many attacks by incubi to deny their existence: "There is, too, a very general rumor, which many have verified by their own experience, or which trustworthy persons who have heard the experience of others corroborate, that sylvans and fauns, who are commonly called incubi, had often made wicked assaults upon women."[7]

Eight hundred years later, Thomas Aquinas, disputing the reproductive abilities of incubi, as they were—in his account—fallen angels, therefore incapable of sexual reproduction, wrote: "Still if some are occasionally begotten from demons, it is not from the seed

of such demons, nor from their assumed bodies, but from the seed of men taken for the purpose; as when the demon assumes first the form of a woman, and afterwards of a man; just as they take the seed of other things for other generating purposes."[8]

According to the Malleus Maleficarum ("Witches' Hammer"), written by Heinrich Kramer in 1486, a succubus will have sex with a human male in order to collect semen from the men she seduces. She then gives it to the incubi or male demons, who then use the semen to impregnate human females, thus explaining how demons could apparently sire children despite the traditional belief that they were incapable of reproduction. Children so begotten were known as *cambions*, and were supposed to be those who were born deformed, or more susceptible to supernatural influences.[9] The *Malleus Maleficarum* does not address the obvious issue: why a human female impregnated with the semen of a human male would not produce normal, healthy human offspring, even if the mode of delivery was demonic.

Of course, it is also widely believed that the *Malleus Maleficarum*, written during the period of the Inquisition's greatest power, is nothing more than a work of misongyny. It holds women as the main culprits of evil and perpetrators of witchcraft. The book also claims that women are much more susceptible to demonic influence as they are "weaker in faith than men," and more apt to be carnal. The author also put forward the notion that most of the women accused as witches were guilty of "possessing strong personalities"

and were known to defy convention by overstepping the lines of "proper female decorum."[10]

Whether or not any of information on demonic activity as found within the pages of the *Malleus* bears any resemblance to the truth of the matter is very hard to decipher, especially when obfuscated by the persecution and the political maneuverings of those who were in control of the masses at the time of its writing. When one steps back, outside the box, it all starts to take on the tone of so much ridiculous surmising and story-telling, and works such as the *Malleus Maleficarum* do little to dispel the notion that so much of this is pure fiction.

Do the demonic spirits of the Nephilim have sex with humans to continue to propagate a species of mixed-blood spirit beings? It seems that even in death, the offspring of the Watchers continue to perpetrate their raging corruption of humanity. Of course, there is very little of this that can be proven by physical evidence, so it once again it is all governed by the tone of what you *choose to believe*. And it all sounds so fanciful and the stuffs of dark imaginings, it is no wonder the scientific community shuns the slightest notion.

The Paranormal

There is a great and grave fascination with demons among modern paranormal hobbyists. The surge of ghost hunting and paranormal investigation throughout the last decade, spurred on by the success of pop cultural, live-action paranormal television, has

fostered a rise in interest in demons and demonology, the study of evil spirits and their influence on people. However, with the rise of pop cultural influence also comes the rise in pop cultural application, and the vast majority of so-called demonologists operating today have little knowledge of what it is they claim to be, and little ability to enact on the behalf of those tormented by demonic spirits. Having an interest in the demonic is not the same as having experience with helping people who are in bondage to these beings.

Are the ghosts encountered during highly popularized paranormal investigations in any way linked to the spirits of the Nephilim? The short answer is *yes*. Something I have always said when investigating claims of ghosts and encountering the spirit world is that you never know who you are talking to, *really*. Without making a case for the existence of "human" ghosts, suffice it to say that it is more often than not that a demon will deceive you into believing it is the ghost of a dead human, rather than an actual encounter with those who have passed on, and are still roaming the hallways and attics of old houses and abandoned insane asylums.

The evil spirits encountered in demonological settings are the spirits of the Nephilim, who died in the Great Flood.

Are the Nephilim among us today? Most certainly—in both physical remnants that have bred into the bloodlines of the human race, and the ghostly presence and influence of the Nephilim demonics.

Conclusion

As you have been able to see by now, the story of the Nephilim is not a simple one. Recounting the actual biblical tale, including the various accounts from other ancient books, could comprise a page or two in a book such as this. But attempting to dig a little deeper to gain a richer knowledge of what's behind the story, along with its historical and future ramifications, is what transforms it into a much bigger account. The descent of the Watchers to humanity is no small, isolated myth; it has far-reaching tendrils that dip into the subterranean flow of every culture and even life itself on this planet. Of course, there is a modicum of *faith* required to make the connections, just as there is with leaping the great chasms that lie between the mileposts on the evolutionary chain established by science. And as with the scientific research of the ascendancy of mankind, there are no quantitative facts that link it all together, simply stepping stones from one discovery to the next. As I said at the very beginning of this book, we have a pile of stones here, but that pile does not make a house until it is all mortared together—and sometimes that mortar is mixed pretty thinly in order to make exponential leaps to fill in the missing data. There is so much to surmise and such significant amounts of subjective extrapolation, that the true story in all its details may never be known to modern humanity. But the fact that something indeed happened many

thousands of years ago is incontrovertible.

Whether you are a believer in the religious writings of the bible and its aprochryphal companions, or whether you are in strict adherence to the scientific code that allows for nothing to exist beyond what is provable in the here and now, humanity bears the marks and scars of interference on both a historic scope as well as in our bloodlines. That is where we find ourselves flipping the intellectual coin of subjectivity into the air, wondering if the answer is as simple as “heads it is so, tails it is not.”

I have already begun to garner criticism on my religious views as expressed in this book, and I am sure there is much more to come as these ideas of mine, as mixed into the examination of these unearthly beings, makes their appointed rounds to the minds of those who crack the covers of this book. I am sure to be taken to task for some of my translations of the ancient texts, as there are so many good scholars who have done the groundwork beneath my feet, and from whom I have gleaned bits and pieces of information. Though not intending to make any enemies in the Jewish and Christian camps, I am sure to have offended some sensibilities when addressing the religious tone of these topics, and I know I will draw some concern for the safety of my immortal soul from those who will see my words as damning Christianity and thumbing my nose at the monotheistic God of the Bible. But those actions on my part would be the farthest thing from the truth. I am simply asking questions and seeking answers.

Have I undergone some transformative thinking during the process of researching and writing this book? Most certainly. And although I have an overwhelmingly satisfactory grasp on what I believe about the Watchers and the Nephilim, there have been great tolls taken on my faith and even greater questions burning in my brain. Perhaps one might think that my faith must not have been very strong to begin with, if a little historical buffeting could shake it up a bit, but I would differ with that assessment, for my faith was very strong during my early years and my subsequent Bible College and seminary training. But the older I get, and the further away I travel from those days of innocence, the more difficult it becomes to trust in a God who resembles so many other mythological characters —many of whom preceded him in the historical record.

So what I want to leave you with as a result of reading this book is a better understanding of who the Nephilim are—where they came from and why they are important to understanding the great ebbing and flowing undercurrent of humanity. I want you to have gleaned an understanding that, although stories maybe stories, there is usually a kernel of truth at their core that is a much bigger story than what you could have ever imagined. To me, my study of the story of the Nephilim has emerged as an eye-opening encounter with beings who are living and breathing around us every day of our lives. Their activities have great bearing on the whole of humanity and the course of world events. They once were so influential that they brought about the end of the world. The big question is whether

or not they are having that same influence yet again.

It is up to you to determine what you want to believe about these beings. Were they the descendents of the minor gods of heaven? Were they the offspring of alien encounters with humanity? Either path bears little proof beyond the obvious earmarks of interruption. Determining just who and what did the interrupting is at the core of the big questions of life. If nothing else, I hope this book provided you with information, and, in the grandest of hopes, opened the doors to deeper consideration and the asking of even greater questions.

It is my belief that there exist out there beings much greater than ourselve—perhaps not greater in reason and compassion, but greater in the sense that they hold a power that was strong enough to create us, and then strong enough to manipulate our genetics and bloodlines. It is my belief that there is a great, universal spirituality that resembles nothing like that which we have been taught or have conceived in our wildest fictions.

The Nephilim rose to dominance on the earth as the children of a mixed race of superior beings and human women. They, as all things do, degraded and became corrupt, but their decay and decadence were on as grandiose a scheme as their unnatural origins. They wreaked havoc and tragedy and catastrophic corruption among humankind. Then they fell in the great judgment imposed by the king of all that exists, only to return in the form of pure evil.

If this all sounds like the stuffs of myth, you would be correct in your assessment, for all myth begins to merge at the edges, blending into a massive blurred picture of the great cosmic narrative, underpinning the foundation and origin of the universe. The saddest part of all is that myth is not testable. It is not logical, and it rarely makes sense in light of scientific methodology.

The Nephilim came, conquered, decayed, and fell, and they are still with us to this very day.

The big question is in asking yourself what you can and cannot believe. And the greatest responsibility we all have is squaring the circle.

Epilogue

> “8 ‘For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers: 9 For we are but of yesterday, and know nothing, because our days upon the earth are a shadow.”
>
> (Job 8:8-9)

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